

SUPER Science of Gayatri

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INTRODUCTION

A person can proceed rapidly on the path of soul growth and self-realization through devotion of the Goddess *Gayatri* the supreme creative energy of the divine. It endows its devotee with true wisdom. A subtle, uninterrupted current of divine energy starts flowing through the inner being of the devotee, cleansing his intellect, mind and emotions of the perverse, perverted and dark thoughts, feelings and desires.

The effect of sincere and steadfast *Gayatri Sadhana* is swift and miraculous in purifying, harmonizing and steadying the mind and thus establishing unshakable inner peace and a sense of joyfilled calm even in the face of grave trials and tribulations in the outer life of the *Sadhak*.

Gayatri Sadhana bestows extra-ordinary benefits on the devotees. Many persons have performed *Gayatri Sadhana* under my guidance and I have myself been a witness to the material and spiritual benefits achieved by them through this *Sadhana*. The reason is that they get true discriminative wisdom as a divine gift in the light of which all infirmities, complications and difficulties, which make people unhappy, worried and miserable, are solved. Darkness has no independent existence of its own. It is nothing but absence of Light. In the same way, unhappiness is nothing but absence of knowledge. Otherwise, in this orderly creation of God, there is no shadow of sorrow or suffering. God is *Sat*, *Chit*, *Anand*, embodiment of Supreme Truth, Pure, Awareness and Divine Bliss. Human beings suffer because they choose to aimlessly wander in the wilderness of ignorance- forgetting their true identity as Divine sparks. Otherwise, birth in a human body is a great boon, which even the gods covet, because it is the only means through which a soul can attain self-realization, the fount of unalloyed Bliss.

The *Sadhana* of *Gayatri* is worship of supreme Knowledge. It is my personal experience and firm belief that those who worship *Gayatri* will never be lacking in spiritual enlightenment and worldly happiness.

– **Shriram Sharma Acharya**

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Foreward

Ever Since the beginning of *Vedic* Era chanting of *Gayatri Mantra*, *Gayatri Sadhana* and *Yagya* have been considered the most potent means of invoking divine energies, latent in the deeper consciousness of human beings, for the refinement, upliftment and wellbeing of individuals as well as the society. However, with the passage of time, especially during the dark medieval ages of feudalism and foreign domination, there came about a general all round decline of ethical, moral and social values. As a result, *Vedic* rituals, modes of worship and prayer underwent gross distortions at the hands of the priestly class. It was sought to be made out through these perverted interpretations that *Gayatri Mantra*, *Gayatri Sadhana* and *Yagya* were the exclusive prerogatives of the male members of one particular caste, the Brahmans. Women were strictly forbidden to take up *Gayatri Sadhana*. They pronounced that *Gayatri Sadhana*, according to the scriptures, was a secret doctrine and the *Mantra* could not be chanted audibly. Such retrograde orthodoxy and the pomp, pelf and ostentation which was introduced into the modes of worship led to the undermining of faith in *Vedic Dharma*.

It was against this back-drop that there appeared on the scene a pioneer of spiritual renaissance and the guiding spirit behind the reformation programme for a resurgent society, the seer-saint scholar, *Yugrishi* Pandit Shriram Sharma Acharya.

He was born on September 20, 1911 in village Anwalkheda, District Agra, (U.P.). He was formally initiated into *Gayatri Sadhana*, at the tender age of eight, by the great nationalist leader, Pandit Madan Mohan Malviya, the founder of Benaras Hindu University. In 1926, at the age of fifteen, when he was doing *Gayatri Mantra* Jap in the early hours of the auspicious *Vasant Panchami* day, the great Himalayan *Yogi*, Swami Sarveshwaranandaji, who is living in his astral body for the past many centuries, appeared in Acharyaji's room of worship as an apparition of dazzling light and revealed to the latter glimpses of his three earlier incarnations and the mission of present birth. Intuitively recognising this great *Yogi* as his divine *Guru*, Acharyashri totally surrendered himself to him and unquestioningly and scrupulously carried out his biddings throughout his life.

As instructed by the divine Master Acharyashri performed twenty-four *Mahapurashcharans* (each of 2.4 million recitation of *Gayatri Mantra*) in twenty-four years in front of an incessantly lit lamp (*Akhand Deep*), which has been kept so lit ever since and can be seen in Shantikunj in his *Sadhanasthali*. During this period he strictly observed prescribed devout austerities.

He was actively involved as a freedom fighter, spent some-time at Gandhiji's Sabarmati Ashram as a volunteer and went to jail a number of times as a political activist. He visited his

divine Guru's retreat in the high *Himalayas* four times for intensive tapsya and *Sadhana* for self-transformation under the master's direct guidance.

Acharyashri started a monthly magazine "*Akhand Jyoti*" in Hindi on *Vasant Parva*, 1937 which has now a circulation of more than 1.5 million in Hindi and various other Indian languages. Besides translations of and commentaries on *Vedas*, *Upanishadas*, *Smritis*, *Darshans* and *Puranas*, he wrote four volumes of *Pragya Purana*, thousands of books and booklets on all aspects of upliftment of human life. Although true evaluation of Acharyaji's greatness has to be left to the historians, one can have a glimpse of his divine personality by going through the stupendous corpus of his writings which is being published in 108 volumes, titled "**Complete Works of Pandit Shriram Sharma Acharya**", seventy of these have already been published. The Brahmavarchas Research Institute of Shantikunj, Haridwar is a living testimony to Acharyaji's pre-eminence as a great teacher, combining in himself the penetrating vision of a seer and a superbly refined intellect of an original scientist.

With a view to accelerating the process of transformation of human consciousness from the astral plane this great worshipper of Gayatri, after leading an illustrious life of 80 years, voluntarily shed his physical sheath on Gayatri Jayanti day on June 2nd, 1990.

A comprehensive treatise on the super-science of *Gayatri* was written by Acharyashri in Hindi and was published in three volumes (now available in one single volume). An English translation of important chapters of these books was published under the title “ *The Great Science and Philosophy of Gayatri*” The present volume - “ Super Science of *Gayatri*” is a thoroughly revised, edited and expanded version of the former book with appropriate additions and corrections. The earlier edition “ The Great Science and Philosophy of *Gayatri*” contained some errors and omissions as also defects as regards printing and get-up. This book “The Super-Science of *Gayatri*” contains all which is worth knowing about *Gayatri Mantra*, *Gayatri Sadhana* and *Gayatri Yagya* and it is hoped that by logically establishing co-relationship of science with spirituality in the modern age, it will provide to the aspirant readers unambiguous guidelines, deep inspiration and firm faith in *Gayatri Sadhana* and fulfill the true purpose of human life.

Guru Poornima

16th July 2000

Pranav Pandya

THE ORIGIN OF *VEDMATA GAYATRI*

Veda means Supreme Knowledge. *Rik*, *Yaju*, *Sam* and *Atharva* are four branches of knowledge. Spiritual wellbeing and fulfilment, self realization, peace of mind, *Brahma-Nirvana*, dutifulness, love, *Tapas*, compassion, beneficence, generosity, service etc., fall under *Rigved*. Generosity, valour, courage, gallantry, self defence, leadership, fame, victory, power, dignity etc., fall under *Yajurved*. *Samved* deals with games, sports, amusement, recreation, music, arts, literature, sensual enjoyment, beauty, harmony, poetic imagery dynamism, refined taste, gratification etc. Wealth, prosperity, accumulation of money and resources, medicines, food grains, materials, metals, buildings, vehicles, animals and similar other materials of worldly wellbeing fall within the purview of *Atharva Veda*.

If the subtle and material, internal and external activities and imaginations of any living being are seriously and scientifically examined, it will appear that its entire consciousness moves within these four spheres. The current of knowledge of all living-beings flows only in the four directions of (1) *Rik*-spiritual wellbeing and fulfilment, (2) *Yaju*-valour, (3) *Sam*-enjoyment, and (4) *Atharva*-prosperity. *Rik* is also known as righteousness, *Yajur* as liberation (*Moksha*), *Sam* as sensual pleasure (*Kam*) and *Atharva* as prosperity (*Arth*). These are four faces of *Brahma*. *Brahma* has been described four-faced, because although having only one face, there is outflow of four currents of knowledge from his mouth. Although supreme Knowledge or law which is called *Veda* is one, it manifests in four different aspects. This is the secret behind the four arms of *Vishnu*. For the spontaneous development of these four aspects, four stages of human life (*Ashrams*) and four social divisions (*Varnas*) have been formed. Childhood is the stage of playfulness and self development; youth of raising a family and earning money, *Vanprastha* of virility, and *Sanyas* of doing wel-

fare activities. According to this four-fold division, *Brahman* is *Rik*, *Kshatriya* is *Yaju*, *Vaishya* is *Atharva* and *Shudra* is *Sam*.

These four kinds of knowledge are off-shoots of that creative consciousness of *Brahma* which has been described in the ancient scriptures by the name of *Gayatri*. Thus, *Gayatri* is mother of four *Vedas* and it is, therefore, called *Vedmata*. Just as water manifests in four different forms of ice, vapour (cloud, dew, fog etc.), air (hydrogen, oxygen) and liquid, and fire manifests in the forms of burning, heat, light and movement, so also *Gayatri* manifests in the form of four *Vedas*, four kinds of knowledge. *Gayatri* is the mother and four *Vedas* her progeny.

This much about the subtle form of *Vedmata Gayatri*. Now let us consider its gross form. Before creating the four *Vedas*, *Brahma* created *Gayatri Mantra* consisting of twenty-four letters. Every letter of this *Mantra* is instinct with a superbly refined subtle conscious energy field from which have emanated the four *Vedas* and their branches and sub branches. A great banyan tree lies hidden in the interior of each of its seeds which, when it sprouts and develops into a tree, gets embellished with innumerable twigs, branches, leaves, flowers and fruits. As is the growth of a tiny seed in a tree several thousand million times bigger than its origin, so have the twenty four letters of *Gayatri* bloomed and manifested themselves in the stupendous, all-encompassing *Vedic* literature.

The origin of Grammar lies in the fourteen sounds produced by Shiva's *Damru* (musical percussion instrument). *Mahadeva*, once in ecstasy, played his favourite instrument *Damru* which produced fourteen sounds. Panini, the celebrated pioneering Grammarian of ancient India, created his great grammatical treatise on the basis of these fourteen sounds. Since then, its interpretations and elaborations have assumed so huge a form that they can constitute a library of grammatical literature. Similarly, the twenty-four letters of *Gayatri Mantra* have manifested in each and every branch and sub-branch of *Vedic* litera-

ture. *Gayatri* is the Primordial Word and *Vedic Richas* its detailed interpretations.

Manifestation of *Gayatri* by *Brahma*

Brahma is the supreme divine Creator of all. No sooner did the urge of creation arise in *Brahma*, a vibration was created which is known as *Shakti* (energy or power). This *Shakti* manifested as *Jad* (inanimate) and *chetan* (animate) objects and creatures. The inanimate creation is governed by material nature (*Prakriti*) and animate creation is governed by *chitta Shakti* which is known as *Savitri*.

It has been described in the scriptures that in the beginning of the creation a lotus flower rose up from *Vishnu's* navel. *Brahma* the creator originated from this lotus flower. From *Brahma*, *Savitri* was created and through the union of *Brahma* and *Savitri*, all the four *Vedas* came into existence. Knowledge of all kinds originated from the *Vedas* and thereafter, *Brahma* created this material world comprised of the five basic elements. The secret behind this allegorical description is that from the interior or centre of the Uninvolved, Invariable, Absolute Divine Being, a lotus flower came into existence. According to the scriptures, in the beginning of the creation, the Supreme Absolute willed to get Himself multiplied, "*Ekoham Bahusyam.*" This willed vibration arose from the focal point and blossomed in the form of a lotus flower.

Brahma, who is said to be born of lotus flower is one of the three basic manifestations of the Absolute Divinity- *Brahma*, *Vishnu* and *Mahesh* symbolising creation, nurture and dissolution respectively. The first born of the triple divinity had to be *Brahma*, the creator, as creation precedes nurture and dissolution.

Brahma started his work and created two kinds of creation, *Chaitanya* (animate) and *Jad* (inanimate). All living beings having desire, consciousness and ego fall under *Chaitanya* creation. This is an independent creation which is known as *Pranmaya-kosh* of the

universe. *Chaitanya* (animate) element pervades the entire universe and is known as *Pran*. Ideas, will and emotions are three attributes of *Pran-tatva* which constitute the three coverings (bodies) of the soul - astral (*Sukshma*), causal (*Karan*) and physical (*Sthool*). All living-beings owe their consciousness and existence to this *Pran-tatva*.

For creating *Jad* (inanimate) creation comprising matter, *Brahma* created five elements (*Panchbhoot*) viz. earth, water, air, fire and ether. The atoms of the entire material nature manifest as solid, liquid or gas. This vast expanse of nature in the form of rivers, mountains, earth etc. is the play of atoms of these five elements. Physical bodies of all living beings are also constituted by these five elements of nature.

There is activity in both these creations. In *Chaitanya* creation it is seen in various activities in the form of ego, determination and inspiration. In *Jad* creation, the form, colour, shape etc. of different objects are formed and dissolved on the basis of the vibrating energy. The basis of *Jad* creation is atom and of *Chaitanya* creation, conscious will. Both these bases are superbly subtle and powerful. They are indestructible and they simply change their forms.

In the emergence of *Jad* and *Chaitan* creations, *Brahma's* powers of *Chetna* (consciousness) and *Padarth* (matter) are functioning. Initially, need was felt for the power of will as, without it *Chaitanya* could not manifest. In the absence of *Chaitanya* energy, none could have knowledge about matter and it would have remained without any use. The utility of matter is for the convenience of manifestation of *Chaitanya*. Therefore, *Brahma* initially created *Chaitanya* and discovered will for knowledge. In *Puranic* language it can be said that *Vedas* or knowledge manifested first of all. The energies of conscious will (*Sankalpa*) and matter (*Padarth*) are the two arms of *Brahma* by which the work of creation is accomplished. Since the former is animate (*Chaitan*), it is also described as *Brahma's* wife.

Gayatri - The Source of Occult Powers

A devotee who attains the harmonized and transformed currents of *Sat*, *Raj* and *Tam* of *Adya-Shakti Gayatri* can easily get spiritual, mental and worldly happiness. The powers of *Saraswati*, *Lakshyami* and *Kali* are different. (1) *Yogis*, spiritual seekers, philosophers, devotees, philanthropists and those who have realized the Self adore the ‘*Hreem*’ aspect of the Divine Mother *Saraswati*; (2) Intellectuals, religious preachers, social reformers, businessmen, labourers, industrialists, socialists, communists etc. are all engaged in search of ‘*Shreem*’ power of *Lakshyami*; (3) Physical scientists are engaged in the investigation and worship of ‘*Kleem*’ element of *Kali*. All these three categories of seekers are worshippers of one single emanation of *Adya-Shakti Gayatri*. This *Triveni* fulfils all the three aspirations, namely: spiritual, mental and physical. Mother does all the work of her child. She discharges the functions of a sweeper, cook, servant, tailor, washer-woman, watch-woman as and when necessary. Those who are able to establish spiritual communion with *Adya Shakti*, receive celestial boons from the Omnipotent Divine Mother and are Her ideal children.

The root cause of all human suffering in the world is ignorance, infirmity and lack. These three kinds of suffering can be removed by invoking the triple currents of the occult powers of *Gayatri*. *Hreem* removes ignorance, *Shreem* removes lack and *Kleem* removes infirmity. This super science of acquiring the most coveted bliss which was discovered by the Indian mystics and *Yogis*, is their greatest gift to humanity. This discovery is known as *Sadhana*. *Sadhana* leads to *Siddhis* (divine powers). *Gayatri-Sadhana* is the fount of miraculous divine powers.



ACTIVATION OF INTERNAL POWER CENTRES BY *GAYATRI SADHANA*

The masters of *Mantra-Vidya* know that words are uttered by different parts of the mouth such as, throat (larynx), tongue, teeth, lips and the root of the tongue. During speech, the nerve-fibres of the particular parts of the mouth from which sound emits stretch upto different parts of the body and put pressure on the corresponding glands. If particular glands of the person concerned are diseased or dysfunctional he starts stammering while uttering the specific words. There are many large and small, visible and invisible glands in the body. *Yogis* know that some specific energies lie hidden in these glands, *Shat-Chakras* (six energy centre) related to the *Sushumana* are quite well-known but there are several other such glands in the body. The utterance of different words has its impact on different glands and by such impact the energy of these glands gets stimulated. *Mantras* have been composed on this basis. There are twenty-four letters in *Gayatri-Mantra* which are related to twenty-four such glands located in the body which, on getting stimulated, activate and awaken the powers of righteous wisdom. By uttering *Gayatri Mantra* the sitar of the subtle (*Sookshma*) body of the *Sadhak* starts playing, tinkling at twenty-four points, creating sound waves which impact important elements of the invisible world. It is this impact which becomes more and more pronounced and tangible through *Gayatri Sadhana*.

The flow of sound of these twenty-four letters of the *Maha Mantra* is of deep significance. The experts of the science of sound know the powers hidden in sound and the results which can be achieved by its subtle vibrations. Sound is synonymous with *Brahma*. It is *Brahma* from whom the original first creative vibration issues forth resulting in seven-time chanting of *OM*. Just as the pendulum of a clock keeps on moving by swinging to and fro, in the same way the sound waves of

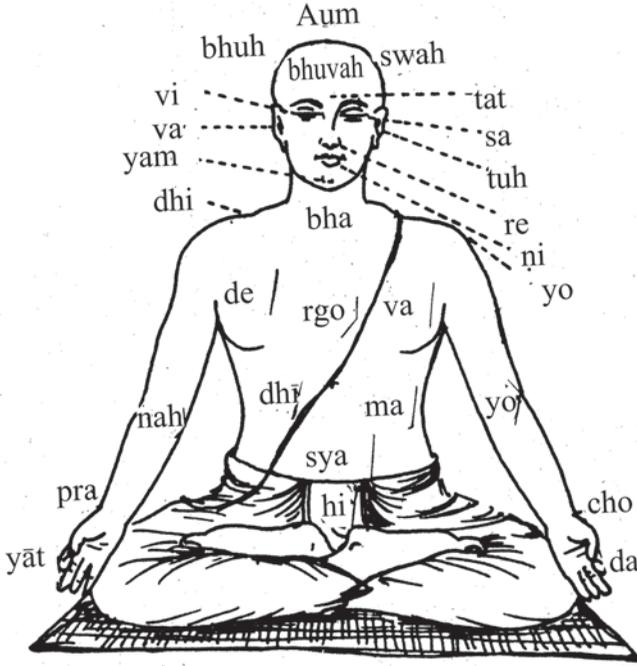
Om create vibrations which regulate this creation. Later, three main waves of *Sat*, *Raj* and *Tam* relating to *Hreem*, *Shreem* and *Kleem* elements respectively flow in this current. It is further divided into branches and sub-branches which are known as *Beej-Mantras*. The letters, words and clauses of *Gayatri Mantra* have been seen by a seer vision and emanate from the unified field of creative energy, arranged in a specific and special sequence and inter-relationship. Chanted with sincere devotion, they plug the *sadhak's* soul into the supreme and inexhaustible fount of spiritual energy.

Singing of *Deepak-rag* lights up extinguished lamps. It starts raining when *megh-malhar* tune is sung. The melody created by playing flute makes the snakes wave their hoods in synchronicity, deer gets swooned and cows start yielding more milk. The warbling of cuckoo incites passion. Even strong iron bridges may collapse by the sound created by the in-step, coordinated and rhythmic marching of a troop soldiers. The army is, therefore, forbidden to march rhythmically, in-step, while crossing a bridge. Dr. Hutchinson of America has achieved success and fame in curing several patients suffering from incurable and painful diseases by different musical sounds. In India, *Tantriks* keep a *Thali* (large metallic plate) on a pot and play it in a special rhythm and are capable of curing persons bitten by poisonous snakes, scorpions etc. and those suffering from thyroid goitre, *Vishvel* (poisonous creeper), ghosts, mania etc. The vibrations of a specific sound spread in the ether and attract atoms of similar type and return to their origin within few moments, duly charged with appropriate energy which exercises curative impact in the appropriate area. This is how *Mantras* accomplish miraculous effects. The chanting of *Gayatri Mantra* activates the network of nerves in the mouth and stimulates specific glands. No sooner do they get stimulated, a *Vedic* symphony is created which spreads in the ether, takes a round of the entire universe, coming back to the source with its energy augmented manifold, capable of fulfilling the desired purpose. *Gayatri Sadhana*, thus, becomes a spiritual as well as a material boon for the *Sadhak*.

The factor which makes *Gayatri Mantra* extremely potent is the *sadhak's* confidence coupled with faith. Psychologists are well acquainted with the power of self confidence. Instances have been cited in several of my books and articles to prove that only on account of imaginary fear people met untimely death and persons who were almost dead got new life on account of faith and confidence. *Tulsidas* has in his *Ramayan* compared faith and confidence to *Bhawani* and *Shankar* and stated, “*Bhawani Shankaro vande shraddha vishvas rupino.*” It is faith which has the power to turn a bush into a ghost, a rope into a snake and an idol into God. There are people who happily sacrifice money, comfort and even life for defending one's faith and conviction. *Eklavya*, *Kabeer* etc. are examples of persons who acquired Knowledge not directly from their masters, *Gurus*, but by dint of their unflinching faith in them. The basis of hypnotism is to get the desired work done by the subject just by infusing faith in him in the words of the physician. The *Mantra* of the *Tantrik* works miraculously on the patient only if he has deep faith in it. A *Sadhak* devoid of faith may utter that *Tantrik Mantra* hundreds of times but it will not have any effect. This fact applies to *Gayatri Mantra* also. When the *Sadhak* takes up *Sadhana* with faith and confidence *Gayatri Mantra* becomes much more effective and proves to be extra-ordinarily powerful due to the combined effect of faith and the *Mantra's* own intrinsic spiritual energy.

It is shown in the sketch , which particular letter of *Gayatri* is related to which part of the body. The details are given in the following chart :-

	Letter	(Gland) <i>Granthi</i>	Involved Energy
1	<i>tat</i>	<i>Tapini</i>	success
2	<i>sa</i>	<i>Saphalta</i>	bravery (<i>Parakram</i>)
3	<i>vi</i>	<i>Vishwa</i>	maintenance (<i>Palan</i>)
4	<i>tur</i>	<i>Tushti</i>	wellbeing (<i>Kalyan</i>)
5	<i>va</i>	<i>varda</i>	<i>Yog</i>



6	<i>re</i>	<i>revati</i>	love (<i>prem</i>)
7	<i>ni</i>	<i>Sookshma</i>	money
8	<i>yam</i>	<i>gyana</i>	brilliance(<i>tej</i>)
9	<i>bhar</i>	<i>bharga</i>	defence (<i>raksha</i>)
10	<i>go</i>	<i>gomati</i>	intellect (<i>buddhi</i>)
11	<i>de</i>	<i>devika</i>	suppression (<i>daman</i>)
12	<i>va</i>	<i>varahi</i>	devotion (<i>nistha</i>)
13	<i>sya</i>	<i>sinhani</i>	<i>dharna</i> (power of retention)
14	<i>dhee</i>	<i>dhyan</i>	<i>Pran</i> (life-breath)
15	<i>ma</i>	<i>maryada</i>	self-restraint (<i>sanyam</i>)
16	<i>hi</i>	<i>sfuta</i>	<i>tap</i>
17	<i>dhi</i>	<i>medha</i>	far-sightedness
18	<i>yo</i>	<i>yogmaya</i>	<i>jagriti</i> (awakening)

19	<i>yo</i>	<i>yogini</i>	production
20	<i>naha</i>	<i>dharini</i>	<i>sarasta</i> (sweetness)
21	<i>pra</i>	<i>prabhava</i>	ideal
22	<i>cho</i>	<i>ooshma</i>	courage
23	<i>da</i>	<i>drashya</i>	wisdom (<i>vivek</i>)
24	<i>yat</i>	<i>niranjan</i>	<i>sewa</i> (service)

Gayatri activates the above-mentioned twenty-four divine qualities in the devotee. With their growth, varied accomplishments (*Siddhis*) and prosperity start manifesting in the life of the devotees. Most of the people think that some god or goddess is bestowing these gifts because they are unable to see and understand the working of these subtle divine energies and the transformations flowing therefrom. Once they understand that transformations are taking place as a result of their own *Sadhana* they would realise that it is not by way of some unexpected gift from somewhere but is the result of a well organized scientific process of spiritual growth. *Gayatri Sadhana* is not based on blind faith but has a solid scientific basis.

GAYATRI IS KAMDHENU

Kamdhenu is believed to be the heavenly cow which gives nectarlike milk. It is said that gods drink it and always remain in a state of self-satisfaction, happiness and abundance. The speciality of *Kamdhenu* is that the desire of a person approaching it is instantly fulfilled. Like *Kalpa-vriksha*, (heavenly tree) *Kamdhenu*, too, fulfils the desires of those who approach it with *pragya* and devotion.

Kamdhenu is another name of *Gayatri*. Devata means a person who possesses divine nature. If a person having divine nature worships this great power, he drinks spiritual milk from the breasts of the Divine Mother. He is saved from all botherations. The basic nature and characteristic of the individual soul is happiness. Its main attribute is to remain bathed in eternal bliss. No sooner does it get rid of ignorance-induced pain and suffering it regains its original nature. Gods in heaven always remain happy. Man can also remain happy in the same manner on this earth if causes of his suffering are removed. *Kamdhenu Gayatri* removes all the sufferings of her devotees.

Deliverance from Suffering of Three Kinds

The causes of all suffering are (1) ignorance, (2) infirmity and (3) inadequacy. A person becomes happy to the extent he is able to remove these causes of suffering from within him.

The outlook of a person about the world gets vitiated on account of ignorance. Being ignorant of his true identity he gets entangled in a false sense of identity with the transient phenomena and becomes unhappy. The feelings of selfishness, self-indulgence, greed, ego, narrow-mindedness and anger deflect a man from his duty. He abandons far-sightedness, hankers after money, materials, false name and fame - which are all transient and chimerical. Thus he strays away more and more from his true self which is the spark of the Divine. This

separation from the Source is the original sin. Sin automatically results in suffering. On account of ignorance he is unable to understand the basic purpose of his life in this world. Consequently, his hopes, cravings and imaginations know no end. On account of such a perverted outlook normal ups and downs of life make him laugh, cry and weep. Death of a relative, differences in the tastes and temperament of colleagues, ups and downs and fluctuations in circumstances are all natural but the ignorant man insists that what he wants must always happen and he should never be required to face adverse circumstances. When this does not happen as per his fancies and events unfold contrary to his wishes, he weeps and cries. Thus, ignorance leads to innumerable sufferings.

Infirmity means weakness. A man is unable to enjoy his natural basic rights on account of his physical, mental, social, intellectual and spiritual infirmities. Delicious dishes, beautiful damsels, sweet music, beautiful scenery have absolutely no meaning for a diseased person. He cannot enjoy money and wealth. How can one enjoy the joys of studying literature, poetry, philosophy etc. if he is intellectually bankrupt? Love, devotion, company of righteous persons and spiritual bliss can hardly be enjoyed by a person who is spiritually bankrupt. Nature's law of survival of the fittest works in eliminating the weak. The weak are always harassed and eliminated. Even positive, factors become quite unfavourable to such a man. Winter season which adds to the strength and vigour of strong persons and to the pleasures of an humorist becomes the cause for catching pneumonia, gout, rheumatism to a person of weak constitution. Factors which are debilitating for the weak prove invigorating for the strong. Even mighty emperors feel proud in adopting the figure of a roaring lion as the state emblem of their kingdom while the weak bleating goat is killed by wild animals or is sacrificed before the idol of *Bhawani*. The Infirm, thus, always suffer and even favourable factors do not prove helpful to them.

Materials security is yet another cause for human suffering. Difficulties of several kinds have to be faced on account of scarcity of food,

clothing, water, housing, cattle, land, companions, friends, money, medicines, books, weapons, teachers etc. and a person has to curtail his legitimate needs, suppress his feelings and waste his precious life. Even capable and competent persons feel themselves crippled beaten down for want of material resources.

Gayatri is Kamdhenu.

One who sincerely invokes, adores and worships *Gayatri*, enjoys pleasures similar to the ones a child feels while sucking nectarlike milk of his mother's breasts. He gets rid of suffering created by ignorance, infirmity and scarcity and all his righteous desires are fulfilled.

Gayatri is Kalpa Vraksha

It is said that there is a *Kalpa Vraksha* in heaven and a person sitting underneath it gets whatever he wants. All his desires are instantly fulfilled. One can imagine how happy shall a person be who possesses such a *Kalpa-vraksha*. There is such a *Kalpa-Vraksha* on this earth also which again is known as *Gayatri*. By outward appearance it is a string of twentyfour letters or nine words but by deep contemplation it will be found that every letter and word of this *Mantra* incorporates in it the keys to the fulfilment of all righteous desires of a man.

Gayatri is not only one of the numerous gods or goddesses. It is the original creative energy of the Absolute *Brahma*, which is transcendent, Incomprehensible and beyond the cosmos. The words *Gayatri-upasna* carry the same meaning as *Ishwar-bhakti*, *Ishwar-upasana*, *Brahma-Sadhana*, *Atma-sakshatkar*, *Brahma-darshan*, *prabhu-parayanta* etc. *Gayatri-Sadhana* is, in fact, exemplary yet easiest way of worship. Those who tread this path pass joyously through life and ultimately reach the ultimate goal of God-realization. Absolute *Brahma* and *Gayatri* are, in fact, Two-in-One.



ATTAINMENT OF DIVINE WISDOM THROUGH *GAYATRI SADHANA*

Gayatri is the *mantra* which imparts true wisdom. It inspires the mind, intellect inner psyche and emotions of the devotee towards the righteous path. Its *Sadhana* helps in progressive growth of righteous (*sat*) elements. When the *Sadhak* concentrates on the meaning of this *mantra* he realises that the supreme prosperity and the greatest success in life is to attain true wisdom. When he gets fully convinced about the true aim of life, he single-minded starts his self-effort towards this goal. This aspiration creates an ever expanding vibrations in the universal realm which attracts and assimilates waves of righteous thoughts, emotions and inspirations pervading the subtle atmosphere. The magnetic power of thoughts is well-known. Thoughts attract thoughts of similar kind scattered in the mental universe with the result that powerful eternal thoughts and spiritual attainments of living and past illumined persons start accumulating spontaneously within the *Sadhak* as a divine boon and his accumulated capital of such thoughts goes on increasing.

The effect of this influx of righteousness (*satogun*) in the body and mind is amazing. This is not visible to the naked eye nor can it be understood from purely physical point of view. But those who are endowed with the occult knowledge of the working of the inner being know it well that decrease in the elements of *tam* and *raj* and increase in *sat* is almost similar to the steady process of elimination of disease producing toxins, viruses and germs from the body and replacing them with health-giving rejuvenating cells. True, the process will not be instantly visible, but there can be no doubt that it will have miraculous effects on health in due course. Rejuvenation of body is a scientifically proved phenomenon. Whether this benefit is a divine gift or it is due to human efforts is a matter on which opinion may differ but

it is certain that *Gayatri Sadhana* increases virtues in the inner psyche of the *Sadhak* and simultaneously throws out the vices and impurities. This results in internal transformation of the *Sadhak*. There is no use in entering into the controversy whether the advantage accrued is an individual attainment or a divine boon. No work, whatsoever, can be accomplished without the grace of God and so it may be said that all that happens is due to Divine grace.

With increase in *sat* element in the body there is significant change in physical activities. The constant turbulence of sense organs steadily calms down. Bad habits like greediness for delicious dishes; craving for eating articles of different tastes; desire to eat more and repeatedly, irrespective of any consideration whether what is being eaten is eatable or not; dislike for *satvik* foods and liking for pungent, spicy, sweet, gross, indigestible items of food are gradually reversed. The *Sadhak* develops liking for light, easily digestible, juicy simple foods and shuns luxurious, *tamsik* food. Like-wise, sexual urge is restrained and moderated on account of righteous thoughts and the mind hardly gets an opportunity to get engrossed in passion, debauchery and intense sexual desire. Faith is developed in observance of *brahmachrya* which helps in increasing vitality. Sex and taste are the two main sensual urges which on being controlled can promote preservation of health and physical wellbeing. Coupled with these restraints, other daily routines like physical work, sleep, awakening, cleanliness, simplicity etc. also get regulated with the growth of *satogun*. Such a pious way of life automatically leads to vibrant health and longevity.

In the mental sphere, with the development of virtues, vices like passion, anger, greed, attachment, pride, jealousy, selfishness, laziness, intoxication, lewdness, deception, falsehood, pretence, worry, fear, sorrow etc. get reduced and with their reduction virtues like self-restraint, regularity, sacrifice, equality, humility simplicity, straight-forwardness, truthfulness, fearlessness, carefulness, valour, wisdom, courage, patience, compassion, love, service, generosity, dutifulness, de-

voutness etc. start developing in the *Sadhak*. The result of this inner transformation is that the *Sadhak* acquires the wisdom and strength to meet with equanimity routine challenges and setbacks of daily life. Physical ailments are averted on account of exercising self-control over sense organs and maintaining regularity. With the awakening of the power of discrimination, one gets rid of worries, sorrows, fear, apprehension, attachment, loss etc., which are all created due to ignorance. On account of faith in God, the intellect remains unperturbed and the *Sadhak* remains care-free about his future. Other people are also benefited by the *sadhak's* virtues like service-mindedness, politeness, generosity, philanthropy, honesty, benevolence etc. and there is no apprehension of any harm being done to anybody by him. The result is that out of gratitude for his unconditional service people become his admirers, friends and defenders. On account of this mutual goodwill, life becomes exceedingly blissful. Thus, with the increase in the element of righteousness (*satva*) in the physical as well as mental sphere a current of divine bliss overflows and *Gayatri Sadhak* remains always immersed in it.

Man being an integral part of Divinity, all divine powers are hidden in the human soul in seed form. These powers remain dormant under the debris of mental agitation, sensual perversions, defects and vices in the form of ignorance. People think that they are poor, miserable, insignificant and infirm, but the *sadhaks* who are able to sweep away this debris from within themselves are able to have a glimpse of the pure light of the inner self. They know that the light of the Omnipotent Supreme Divine is present within their own soul and they are its true inheritors. As soon as the ash covering live coal is removed, red-hot flame of blazing fire is revealed. This live coal, although small in size, has the potentiality of causing devastating conflagration. With the unveiling of this curtain an insignificant man becomes a great man. Human soul is a storehouse of supreme knowledge, wisdom and extraordinary powers. By their unfoldment a *Sadhak* becomes a *siddha-Yogi*. Nothing is required to be brought from outside nor does it require the grace of some god or demon to attain *Siddhis*. What is needed is simply to remove the dense and dark covering which envel-

ops the inner light. The sun of righteous *Sadhana* of *Gayatri* removes the clouds of ignorance and the resplendent divine light of the soul is manifested. This is instinct with all divine powers, *riddhis-Siddhis*.

The development of righteousness through *Gayatri Sadhana* gives birth to numerous kinds of spiritual and material prosperity. The purification of the body and mind makes worldly life happy and peaceful. With the growth of prudence and spiritual power several difficulties which appear to others to be daunting like a steep mountain top become as simple and light as a straw. The *Sadhak* finds no insurmountable hindrance in accomplishment of any work. Either circumstances change according to his will or he adjusts and changes his desires to the circumstances. Suffering is due to conflict between desire and unfavourable circumstances. A prudent person is always resilient and avoids conflict and thus leads a happy life. For him the **Ganga** of divine bliss flows on this earth.

In fact, the basis of happiness is not external material resources or circumstances but man's own attitude. A man whom once even rich delicious dishes and thick silken cushions and pillows did not satisfy considers plain ground in the forest to be an ideal bed and edible roots and wild fruits as best food, when, under the advice and guidance of an illumined person, he tames his wayward mind and takes a vow of leading an austere life. *Gayatri* is the goddess of supreme wisdom and we seek wisdom from Her. There is thus nothing impossible if as a result of *Gayatri Sadhana* the quality of our thinking is elevated and by understanding the true aim of human life we start enjoying life in whatever circumstances we are placed.

Since long I have been trying to popularise *Gayatri Sadhana* and so I am acquainted with several *sadhaks*. Thousands of persons have received guidance and inspiration from me in this direction. Those who have followed this path firmly and single-mindedly have been richly benefited and they regard it a boon given to them by Divine Mother *Gayatri*. They do not subscribe to the scientific rationale that the miraculous looking boons are the reward of their own self-effort. They ascribe them to the Divine Mother's grace. Thus their egos are subdued. This attitude is quite appropriate. There should be intense

love, gratefulness and complete identification with our chosen deity to increase our faith and devotion. Even though the benefits which *Gayatri Sadhana* provides are the result of an exact scientific method, it is necessary to have feelings of deep gratitude and devotion to the Divine Mother, whose manifestation in creation each soul is.

Rejuvenation of life

Gayatri mantra rejuvenates a person spiritually. As soon as a person starts *Gayatri Sadhana* he feels a new vibrancy surging within himself. With the increase in the element of righteousness, vices, evil thoughts, evil tendencies, malice, avarice etc. start decreasing and virtues like self-restraint, politeness, sweetness, honesty, truthfulness, generosity, love, contentment, peace, service-mindedness, warmth start increasing day by day. The result is that people are positively impressed by his sweet nature and conduct and entertain feelings of praise, gratefulness, faith and respect for him and gladly extend to him all the help that they can. Besides, these virtues in themselves are so uplifting that a person possessing them always feels self-contentment and perpetual peace.

An extra-ordinary change takes place in the general attitude of a *Gayatri Sadhak*. On account of development of prudence, true knowledge and *ritambhara* intellect, suffering due to ignorance are eliminated. Everybody has to face difficult circumstances due to destiny and as an essential outcome of his own deeds. Whereas, an ignorant and unrefined person feels suffocating pain and suffering on account of loss, bereavement, disease, violence, opposition, shock etc., a *Gayatri Sadhak* endowed with spiritual discernment and faith meets these adversities with perfect equanimity. He remains in blissful peace even in adversity.

Besides worldly benefits, a *Gayatri Sadhak* acquires spiritual gifts. Several persons entangled in great difficulties like disease, weakness, unemployment, family quarrels, litigation, violence, absence of conjugal happiness, instability and weakness of mind, daughter's marriage,

apprehension about the future, fear of not getting success in examination, bondage to evil habits, etc. have been able to overcome such challenges by *Gayatri Sadhana*.

At the root of all difficulties lie some attitudinal flaws. With the growth of virtues there is change in one's food, habits, daily routine, outlook and nature. This change becomes the key for removing such flaws and establishing happiness and peace. Many a times our desires, cravings and passions are such that they are not in keeping with our worth and circumstances. With purification of mind a prudent man abandons delusions and stops becoming needlessly unhappy. Ordinary people weep and cry when they face calamity due to unavoidable destiny but a *Gayatri Sadhak*, on account of his increased spiritual awareness, faces them calmly.

Gayatri Sadhana is also performed for averting a particular crisis and fulfilling specific needs. The results are often astonishing. It has been observed that where utter darkness, failure, apprehension and fear prevailed, a divine light emerged, hopelessness was transformed into hopefulness and difficult tasks became easy by the grace of *Vedmata*. Having seen several such instances with my own eyes, it has become my firm belief that *Gayatri Sadhana* is never in vain.

Gayatri Sadhana is a sure spiritual technique for developing latent spiritual powers. Many people practise wrestling and do physical exercise to win a wrestling bout. If per chance a person loses a wrestling bout it should not be considered that his efforts have been wasted. Such a practice strengthens his physique and he gets its advantage throughout his life. Good health, vibrancy, longevity, capacity to do hard work, marital happiness, good progeny, fearlessness from enemies and similar other advantages are in no way inferior to winning a wrestling bout. If due to destiny a specific purpose is not fulfilled by *Sadhana* it is certain that immense advantage has accrued to the *Sadhak* in terms of his inner soul growth.

Soul is the repository of countless divine powers (*riddhis-Siddhis*). The immortal soul, which is the prince of Omnipotent God-head, possesses all His divine powers. But, just as a live charcoal covered with ash becomes dimmed so also, due to internal impurities, the light of the soul becomes dimmed. By *Gayatri Sadhana* the dark dense covering of impurities gets removed and the soul of the *Sadhak* manifests with divine powers (*riddhis-Siddhis*) and shines brilliantly with *Brahmatej*. A *Gayatri Sadhak* attains high goals with little effort, which the *Yogis* attain with difficult prolonged *tapasya*.

This effect of *Gayatri Sadhana* is seen from time to time even in the present day. During the last fifty or hundred years, hundreds of persons have achieved wonderful results by *Gayatri Sadhana* and have made their lives so elevated, that thousands of people have received inspiration from them. *Gayatri Sadhana* has the capacity of uplifting the soul to great spiritual heights.

In the ancient times, eminent seers had undergone great penance and performed *yog-Sadhana* and had achieved *riddhi-Siddhis* like *anima, mahima* etc., the basis of which was *Gayatri Sadhana*. Ancient scriptures are full of descriptions of miraculous powers which they possessed. Such illumined souls are present even today and they are of the view that there is no other as sure and easy a way of achieving success in *yog-marg* as *Gayatri Sadhana*. All the emperors of *Suryavansh* and *Chandravansh* were worshippers of *Gayatri*. By virtue of this divine power, *brahmans* were called *Jagatgurus* and *kshatriyas* as emperors. This is an eternal truth and is as effective now as it was in the past. No one who takes refuge in *Gayatri Mata* with devotion is ever disappointed.



THE GLORY OF GAYATRI

It is difficult to fathom the root cause of the astonishing demonstrations of *Gayatri Sadhana*. Right from *Brahma*, the Creator of this universe, down to the present era, all the *rishis*, saints, spiritual seers and seekers have demonstrated the beneficent effects of the chanting of *Gayatri mantra*. No other *mantra* has been worshipped and chanted as much as *Gayatri Mantra*. Since ages highly elevated souls have been practising *Gayatri Sadhana*. Thus, a huge mass of highly elevated spiritual energy has been accumulated in subtle celestial spheres (*loks*) enveloping the earth.

It is a scientific truth that no sound or idea ever perishes. Whatever is uttered or thought today will spread in the space along with its waves and will remain there till infinity in some state or the other. Waves which are most powerful remain specifically alive. Scientists are trying to catch waves set in motion during the Mahabharat battle and those of the music of Tansen. If they succeed, we will be able to listen to sounds of important conversations which took place in ancient times. It will then be possible to listen **Geeta** directly emanating from the mouth of **Lord Krishna**. Although, it may not be possible to transform sounds and thoughts into material forms in near future, it is certain that they do not vanish into nothingness. The faith and devotion towards *Gayatri* which have been nourished by countless persons still exist with all their potentialities in the subtle realm. According to the principle of convergence of all homogeneous elements at one point, the faith, devotion, sentiments and devout austerity of all the devotees have combined to contribute to the accumulation of a huge store of conscious spiritual energy.

Those who are acquainted a little with the science of thinking know that a magnetic field of the type in which a person thinks is created in

his mind. This magnetism attracts thoughts of similar nature permeating the entire space and in a short time there is a vast accumulation of similar kinds of thoughts. Persons who think about gentlemanliness become more and more charged with righteous thoughts, virtues, tendencies and nature. In the same way a sinful mind becomes all the more so in a short time. All this happens according to the science of attraction of identical thoughts, according to which thoughts of all divine souls who were devotees of *Gayatri* right from the beginning of this creation get inter-linked. It is difficult even for a strong man to climb over a high wall but if a ladder or a stair-case is provided, anybody can climb over it easily. With the help of the stair-case built by the devotees of *Gayatri* in the past we can easily attain the fruits of *Gayatri Sadhana* .

We get enriched suddenly and spontaneously with all the boons of *Gayatri Sadhana* for which great seekers in the past had put in extremely hard labour. By these past *Sadhanas* powerful energy fields have been created in the subtle spheres by tuning into which we can march ahead with great speed. A drop of water, when it falls in the ocean, becomes the ocean itself. A person recruited in the army becomes part and parcel of the army. In the same way, a *Sadhak* who gets linked with the accumulated power of *Gayatri* derives all its benefits. No other *Ved-Mantra* possesses so much radiant and puissant energy as *Gayatri Mantra*. It is for this reason that immense benefits are obtained through *Gayatri Sadhana* with the least effort.

Even then we find that most of the people do not take advantage of it although they know its importance. A person may have ample money in his possession but if he does not use it and enjoy it, it can only be considered his misfortune. *Gayatri* is divine knowledge which has been made available by God to us. *Rishis* and *saints* have been directing us at every step in the scriptures to take advantage of *Gayatri Sadhana*. Yet, if we do not perform *Sadhana* and get its benefit, it is our misfortune and nothing else.

Gayatri is Spiritual Triveni

Some instances about the importance of *Gayatri* have been furnished in the fore-going pages. It is difficult to consolidate and publish all of them. Ganga, Geeta, Gau (cow) and *Gayatri*, these four are pillars of Indian culture. Every person who believes in Hindu religion reveres them like Mother and feels a special sense of mutual bonding with all others with similar faith.

Gayatri has been called spiritual *Triveni*. The confluence of Ganga and Yamuna creates an invisible, subtle, divine river which is known as *Saraswati* and the confluence of these three is known as *Triveni*. On account of this *Triveni*, Prayag is called king of all the *Teerths*. In the same way *Gayatri* is *Triveni* of the spiritual world. Its first letter 'ga' is suggestive of Ganga, second letter 'ya' of Yamuna and third letter 'tri' of *Triveni*. Several trios viz. (1) *Sat, Chit, Anand*, (2) *Satyam* (truth), *Shivam, Sundaram* (beauty) (3) *Sat, Raj, Tam*, (4) *Ishwar* (God) *Jeev* (soul) *Prakriti* (quality), (5) *Rik, Yaju, Sam* (6) *Brahman, Kshatriya, Vaishya* (7) *Gun* (virtue), *Karma* (action), *Swabhav* (nature), (8) *Shaishav* (childhood), *Yauvan* (youth), *Budhapa* (old age), (9) *Brahma, Vishnu, Mahesh*, (10) *Utpatti* (creation), *Vridhi* (growth), *Nash* (destruction) (11) *Sardi* (winter), *Garmi* (summer) *Varsha* (rainy season) (12) *Dharma* (righteousness), *Arth* (wealth), *Kam* (sensual enjoyment), (13) *Akash* (space), *Patal* (nether-most world), *Prithvi* (earth), (14) *Dev* (God), *Manushya* (man), *Asur* (demon) etc. are interwoven and lie embedded in *Gayatri chand*. One who observes deeply by meditation and contemplation, these trinities gets the same spiritual merit as one gets in the material world by taking a dip in *Triveni*. These various trios represent various kinds of problems which the *Sadhak* is required to face and by solving which he attains the ultimate goal of self-realisation.

The three currents of *Triveni* appear to be vast, deep and daunting. In the same way, *Gayatri Sadhana* appears to be very difficult. But just as fear disappears and tranquilizing cheerfulness is attained by taking a dip in *Triveni*, so also by thinking, contemplating and probing deep into various aspects of *Gayatri Sadhana* a person attains such

spiritual insight which inspires him to follow righteous path and ultimately leads him to eternal peace and bliss. *Gayatri*, undoubtedly, is spiritual *Triveni*, it is *teerathraj* because the philosophy underlying it is easy, simple, and intelligible and it leads to perennial happiness.

The importance and glory of *Gayatri* is infinite. *Ved, puran, shastras*, history, *rishis*, saints, house-holders all acknowledge its importance. It has a marvellous power of changing our outlook towards life. If our perverted thinking and mental back-ground are set right, our desires, aspirations, thoughts and sentiments get refined, we can rise higher than even the gods. *Gayatri Sadhana* can emancipate us from bondage to hellish perversions, of envy, hatred, malice, ill will etc, thus manifesting in our lives the Divine attributes of *Satyam, Shivam* and *Sundram*.

Tripada Gayatri

Gayatri has three phases and so it is called *tripada*. It is also called *tripada* because it is *Vedmata, Devmata* and *Vishwamata*. *Vedas* have originated from *Gayatri mantra* and so it is known as *Vedmata*. It is *Devmata* because it helps in manifestation of divine virtues (*gun*), actions (*karma*) and nature (*swabhav*). It gives inspiration for establishment of universal family “*Vasudhaiva kutumbakam*” and so it is known as *Vishwamata*. It enjoins to regard every human being as one’s own self. It advocates lofty thinking, ideal character and polite behaviour. It is known as *Guru-mantra* which means that of all the *Mantras*, it is the best and supreme. *Gayatri Mantra* was the first lesson to be taught in the schools in the ancient times and students were explained that the purpose of education is to attain spiritual wisdom. It directs cultivation of human dignity and observance of self-imposed rules and regulations. Education and learning are meaningful only if these factors are kept in view. The letters of *Gayatri mantra* are interwoven in such a manner that by their utterance special vibrations are created and the secret subtle centres of energy within the *Sadhak* get activated and awakened, manifesting their paranormal potencies.



PAEANS OF PRAISE FOR GAYATRI

Several concepts are prevalent in the Hindu religion and there are controversies and conflicting opinions also in respect of some of them. But all the sects, saints and *rishis* have accepted the pre-eminence of *Gayatri mantra* with one voice.

Atharva *Ved* incorporates a prayer (19-1-71) in praise of *Gayatri* stating that it grants longevity, energy, power, fame, wealth and divine brilliance (*Brahma-tej*).

According to Vishwamitra, there is no other *mantra* like *Gayatri mantra* in all the four *Vedas*. All the *Vedas*, *Yagya*, charity, *tap* (devout austerity) are not equivalent even to a small portion of potency of *Gayatri mantra*.

Manu says that “*Gayatri mantra* having three phases was conceived by *Brahma* as the essence of three *Vedas*. There is no more purifying *mantra* than *Gayatri mantra*. A person doing *Gayatri tap* regularly for three years realises God. A *dwij* (twice-born person known as *Brahman*) who meditates on *Gayatri mantra* in the morning and evening gets the benefit of reciting all the *Vedas*. Such a person can attain divine powers (*Siddhis*) by *Gayatri jap* alone. Those who perform *Jap* of this *mantra* a thousand times daily get rid of the ill-effect of their sins just as a snake casts off its slough. A *dwij* who does not worship *Gayatri* deserves severest condemnation.”

Yogiraj Yagyavalkya says- “*Gayatri* and all the *Vedas* were weighed in a balance. The scale was tipped in favour of *Gayatri*. *Upnishads* are the essence of *Vedas* and *Gayatri* along with its *vyahritis*, has been regarded as the essence of *Upnishads*. *Gayatri* is the mother of *Vedas*, it destroys sins and there is no other greater purifying *mantra* than *Gayatri* on this earth as well as in the heavens. Just as there is no better place of pilgrimage than Ganga and none can excel God, the *keshav*, so also there is no *mantra* superior to *Gayatri mantra*. One

who masters *Gayatri* becomes master of all knowledge and becomes *shroutriya*. A *dwij* who is not devoted to *Gayatri* is like a *shoodra*, although he may be well-versed in the *Vedas*. He who does not know *Gayatri* gets deprived of *brahmanatva* and becomes sinful.”

According to *Parashar*, “of all *suktas* and *Ved Mantras*, *Gayatri Mantra* is the superiormost. Between the *Vedas* and *Gayatri*, the latter has an upper hand. One who performs *Gayatri jap* with devotion becomes pure and gets liberated. A person without *Gayatri* worship cannot be considered a *Brahman*, although, he might have read *Vedas*, *Shastras*, *Purans* and history”.

Shankha Rishi is of the view that “*Gayatri* alone extends a helping hand and saves a person from falling in the ocean of hell. There is nothing superior to it on this earth as well as in the heavens. Undoubtedly, a person who masters *Gayatri* attains heaven (*swarga*)”.

According to *Shounak rishi* “a *dwij* may or may not do other worships. He gets liberated by doing *Gayatri jap* alone and attains all material and spiritual boons. Performance of ten thousand japs averts calamity in the hour of crisis.”

Attri muni says “*Gayatri* completely purifies the soul. By the glorious power of *Gayatri* deep-rooted defects and vices are cleansed out. Nothing else remains to be attained in this world by one who fully understands the substance of *Gayatri*.”

According to *Maharshi Vyas* “just as honey is the essence of flower, *ghrit* of milk, in the same way *Gayatri* is the essence of all the *Vedas*. *Gayatri* is like *Kamdhenu* for one who has acquired mastery in it. *Ganga* purifies sins committed by the physical body but *Gayatri*, the *Brahma Ganga*, purifies the soul. A person resorting to systems of worship other than *Gayatri* is like a fool who leaves delicious delicacies and takes to begging for food. There is nothing superior to *Gayatri Sadhana* for achieving desired fruits and developing the power of devout austerity (*tap*).”

Bhardwaj *Rishi* says that “even God like *Brahma* performs *Gayatri jap*. It leads to God realisation. A vicious man gets rid of his vices by performing *Gayatri jap*. A person devoid of *Gayatri Sadhana* is worse than a *shudra*.”

A person who worships *Gayatri*, observes *Brahmacharya* and consumes fresh fruits of *Anwala* tree (emblic myrobalan) attains longevity according to Charak *Rishi*. According to Narad “*Gayatri* is devotion (*bhakti*) personified. Wherever there is *Gayatri* in the form of devotion, God-Narayan, undoubtedly resides there.”

Vashishtha says “ persons who are dull, way-ward and fickle-minded become highly intelligent and steadfast and rise to great heights in worldly and spiritual pursuits by *Gayatri Sadhana*. Those who worship *Gayatri* steadfastly and piously attain self-realisation”.

Similar views have been expressed by almost all the *Rishis*. It is thus apparent that even though they had divergent views in respect of other matters, all of them had deep faith in *Gayatri* and its worship.

According to *JagatGuru* Shankaracharya “it is beyond human competence to describe the glory of *Gayatri*. Nothing is more important in the world than to attain spiritual wisdom, which is inspired by *Gayatri Sadhana*. *Gayatri* is the primordial *mantra*. Its *Sadhana* destroys sins and promotes virtues.”

Apart from the views expressed by the ancient *rishis* and saints, eminent persons, philosophers, spiritual masters of the present and recent past have unequivocally praised the pre-eminence and glory of *Gayatri mantra*. Shri Rama Krishna Paramhansa stated “ I tell people that it is not necessary to get engaged in complicated *Sadhanas*. Perform simple *Gayatri Sadhana* and see the results. Great *Siddhis* are attained by *Gayatri Sadhana*. This *Mantra* is short, no doubt, but it is extremely powerful.”

Swami Dayananda, the founder of Arya Samaj, was a staunch worshipper of *Gayatri*. He told the ruler of Gwalior that *Gayatri Purascharan* is better than weekly discourses of *Bhagvat Puran*. Swami ji had taught several persons like Sachhidanand , Heeralal Raval,

Ghodal Singh etc. at Jaipur the method of doing *Gayatri jap*. In Multan, Swamiji advocated the supremacy of this *mantra* and said that the origin of all the *Vedas* is *Gayatri mantra*. He said that all the *Rishis* and seers used to perform *Jap* of this *mantra* in the ancient times. Swami ji got several *Gayatri anusthans* performed at several places.

Swami Ramteerath said “the most important task is to attain Ram (God). The purpose of *Gayatri* is to remove intellect’s craving for sensuous pleasures and inculcate in it deep interest for God. He alone can attain God whose intellect is pure and stable. There should be such purity in the intellect that it may consider Ram greater than *kam* (sensuousness).”

Vivekanand said, “only that thing should be begged from a king which befits his dignity. Spiritual wisdom alone is the most suitable gift which could be asked from God. God grants spiritual wisdom which leads to advancement on the right path and results in our happiness. One who is advancing towards the truth always remains happy. *Gayatri mantra* is instinct with spiritual wisdom and, therefore, it has been acclaimed the greatest of all the *mantras*.”

According to Mahamana Madanmohan Malviya, “*Gayatri* is the most precious gem which has been given to us by the *Rishis*. It purifies the intellect and enlightens the soul with the light of God. Countless souls have been liberated from worldly bondage by its *Sadhana*. *Gayatri* has the power to inculcate feelings of devotion to God and bestows worldly abundance. *Gayatri Sadhana* is essential for *brahmans*. A person who does not perform *Gayatri jap* is guilty of neglecting his primary duties.”

Maharshi Raman preached that of all masteries, the mastery of a *mantra* is extremely powerful. Marvellous results are achieved by the power of *Mantras*. *Gayatri* is such a *mantra* which bestows both material as well as spiritual benefits.

Prof. R. Shrinivasan, a senior member of Theosophical Society, has stated that *Gayatri* has been acclaimed as the most powerful *Mantra*

in the Hindu religion. Its significance is extremely mysterious and its *Sadhana* gives miraculous results. It has different effects on devotees of different mental dispositions.

According to Lokmanya Tilak, “Political freedom alone will not liberate Indian people from the bonds of slavery. For this, the inner soul should be enlightened so that it may be possible to discriminate right from the wrong and people may be inspired to leave the wrong path and pursue the righteous one. *Gayatri Mantra* incorporates this prayer.”

The great Indian poet Ravindranath Tagore says, “the *mantra* which can awaken India is so simple that it can be uttered in a single breath. It is *Gayatri mantra*. There is absolutely no scope for any dispute or argumentation in regard to the supremacy of this holiest of *mantras*.”

According to Mahatma Gandhi, “constant *Jap* of *Gayatri Mantra* is useful for curing physical ailments and for the upliftment of the soul. *Gayatri Jap* performed with a calm, unperturbed mind has the power of averting crisis in the hour of distress.” Sri Aurobindo, too, has advocated *Gayatri Jap*. According to him *Gayatri* has extraordinary potency to accomplish great and noble aims. S. Radhakrishnan says, “if we ponder over the universal prayer *Gayatri* we will realise what superb benefits it provides. *Gayatri* is a prayer for rejuvenating the source of our life.”

Thus, besides the views expressed by the ancient *Rishis*, seers etc. there is vast collection of opinions of several noted and eminent intellectuals of the present century on the basis of which it can be concluded that *Gayatri Sadhana* is not a blind faith or blind tradition but is a well-tried and tested sun-lit path of spiritual growth. Whosoever has taken refuge under this supreme Divine *Shakti* has swiftly and uninterruptedly advanced on the inner pilgrimage of self-discovery. *Gayatri Sadhana* never goes in vain.



ATTAINMENTS OF *GAYATRI SADHAKS*

The ancient history, *Purans*, reveal that *rishis* and *maharshis* used to do *yog Sadhana* and *tapascharya* on the basis of *Gayatri*. The life stories of *rishis* like Vashishtha, Yagyavalkya, Atri, Vishwamitra, Vyas, Shukdev, Dadhichi, Valmiki, Chyavan, Shankh, Lomash, Maitreya, Jabali, Uddalak, Vaishampayan, Durvasa, Parashuram, Pulastya, Dattatreya, Agastya, Sanat Kumar, Kanva, Shounak etc. make it abundantly clear that the key to their occult and spiritual attainments was *Gayatri Sadhana*.

There have been several saints in the recent past also who got their spiritual enlightenment through the grace of *Gayatri*. Their personal deities, ideals and principles might have been different but all had firm faith in *Vedmata*. They owed their greatness, to a large extent, to their devotion to *Vedmata Gayatri*.

In the dense forest of Ramtekri near Nagrai (U.P.), a saint named Harihar had obtained *siddhi* by *Gayatri Sadhana*. The cottage of the saint could be approached after crossing about fourteen miles of dense jungle which was inhabited by lions and tigers. Those who wanted to meet the saint had to face these ferocious animals. These animals used to leave the track and disappear merely by the devotees saying “we are going to see Harihar Baba.”

There was a great *Gayatri* worshipper named Vishwanath Goswami in Laxmangarh, Rajsthan, who spent most of his time in *Gayatri Sadhana*. By his blessings a poor Veedavat family of sikar became rich and prosperous. The descendants of this family still celebrate mundan ceremony of their children on the samadhi of Pandit Goswami.

In a village named Jaun in the erstwhile Jaipur State lived Pandit Har Rai who was an ardent *Gayatri* worshipper. He knew beforehand

about the time of his death. He called all his disciples and members of the family, delivered a religious discourse and breathed his last while chanting *Gayatri Mantra*.

Visnudasji of village Budhadeval near Jaipur, observed the vow of *Brahmacharya* throughout his life. He lived an ascetic's life of devout austerity in a cottage in Pushkar and attained great *Siddhis* by *Gayatri Sadhana*. The rulers of Jaipur and Jodhpur and other dignitaries visited his cottage to pay their respects. The Maharana of Udaipur took him to his capital after ardent persuasions and got final ritual of *purusharan* performed in the royal palace. Several miraculous stories are famous about Visnudasji Brahmachari.

Pandit Bhudarmal, a learned brahmin of Ratangarh Rajasthan was an ardent worshipper of *Gayatri*. He shifted to Kashi in the Vikram Samvat 1966 and remained there till his death. He knew the moment of his death, arranged a huge religious function and cast off his body during worship. Several ordinary persons who were recipients of his blessings became millionnaires. Some of them are still alive. .

A person born in an ordinary family in a small village in Alwar State renounced the world, came to Mathura and started doing *Gayatri Sadhana* on a hillock. He performed one crore *Jap* of *Gayatri*, and became a *siddha*. He was known as *booti-siddha*. He always observed silence. That hillock is known as *Gayatri-teela*. There is a small temple on this hill, with a beautiful idol of *Gayatri* installed in it. Several persons were benefitted by the blessings of this saint. The rulers of Dholpur and Alwar had great faith in him.

A saint used to perform *Gayatri Jap* in a cave behind Mandhata Temple at Onkareshwar. His family members were present at the time of his death. A boy, who was intellectually very dull, sought his blessings. The saint called the boy close to him and poured water from his *kamandal* on his tongue and blessed him saying that he would become a scholar. In due course, this boy grew up to be an extraordinarily learned man and became famous in erstwhile Indore state by

the name of Onkar Joshi. The ruler of Indore was so deeply impressed by this man that he used to pick him up from his house when he went for his morning walk.

Kundalini power of one Shri Udhadji Joshi, Yogeshwar of Chandel, was awakened by *Gayatri Sadhana* and he had become a great saint. The lives of several persons were saved by him. Many poor people became rich by his blessings and many others could ward off calamities through his occult powers. His predictions were always correct. A person who belittled and ridiculed the saint became leper.

Shri Mukatramji Maharaj of Manjusar, Baroda was a devout worshipper of *Gayatri*. He had attained great *Siddhis*. He used to perform *Gayatri Jap* for about eight hours daily. He could narrate happenings in distant foreign lands as if he was seeing these happen with his own eyes. All his clairvoyant visions were found to be cent percent correct. Although, his formal education was hardly upto first or second standard in Gujarati, he could understand and speak all the languages of the world. Foreigners used to visit him and talk to him for hours in their own languages. He was master of *Rajyog*, astrology, *ayurVedic*, *Tantra* and various spiritual disciplines. Several scholars used to come to him to get their difficulties solved. People had great faith in him on account of several miracles displayed by him.

In Borsad Gujrat, a saint remained without food for seven years and performed *Gayatri purascharan*. Whatever he uttered turned out to be true. In Kashi, Baba Shivprasad Gupta got the foundation-stone of *Bharat-Mata* temple laid by Babu Bhagwandas. On that occasion a big *Mahayagya* of two hundred days was performed in which twenty lakh of *Gayatri Jap* were performed. On the day of *puṇahuti* of the *Yagya* withered leaves of the surrounding trees turned green and a tree fructified and got loaded with out-of-season fruits. On this occasion, Pandit Madanmohan Malviya, Raja Motichand, High Court Judge and Shri Kanhaiyalal were among the many eminent persons who were witness to these miracles of *Gayatri Mata*.

Kathia Baba of Vrindaban, Udia Baba, *Pragyachakshu* Swami Gangeshvarananda did their *Sadhana* with *Gayatri Jap*. All the Acharyas of *Vaishnav sampradaya* laid stress on *Gayatri Sadhana*.

Pandit Balbhadraji Brahmachari of Nawabganj, Swami Devdarshan of Saharanpur district, Mahatma Yoganandji and Swami Brahmashidasji Udaseen of Bulandshahr district, Mahatma Anasaktaji of Bihar, Yogacharya Pandit Jagannath Shastri, Mahatma Hari Om Tatsat of Rajgarh and several other saints were deeply engaged in *Gayatri Sadhana*. Several house-holders, too, who are engaged in this great *Sadhana*, are leading lives of devout austerity and have attained significant spiritual progress..

I have myself performed *Gayatri Sadhana* ever since the tender age of eight and it has become the foundation of my life. Credit goes to *Gayatri Sadhana* for what little success I have achieved in purification and refinement of my body, mind and intellect. All the qualities of nobility of character, high ideals, loving kindness, compassion, self control , service, erudition, penance etc. which are effortlessly manifesting through this individuality are the boons bestowed by *Vedmata Gayatri*. She has saved me several times from hardships and lighted my path in darkness. Gifts of her grace are too numerous to narrate here. For me Her presence is more concrete than any physical phenomenon. Persons who have started worshipping *Vedmata Gayatri*, after deriving inspiration from my life, have noticed increase in their dedication to righteousness, alertness, self-purification, disgust for vice, self restraint, piety and fervent faith in the Divine. They may or may not have gained materially but every one has been benefitted spiritually. If judged wisely these advantages are so great that mere material gains pale into insignificance when weighed against these divine boons of noble character.

I would, therefore, strongly impress upon my readers, with all the emphasis at my command, that they should start worshipping. *Gayatri* and see for themselves the resultant miracles. A spontaneous urge towards righteousness (*satogun*), wisdom (*vivek*) and noble acts is aroused in those who take refuge in *Vedmata*. This self-awakening leads to all-round abundance, spiritual as well as material.



GAYATRI SADHANA AS EULOGISED IN THE ANCIENT SCRIPTURES

In the first part of *Gayatri Mahavigyan* (Hindi) some events were narrated which helped the *Sadhaks* in their mundane and spiritual growth. Impending catastrophes were averted. Adverse circumstances were transformed into favourable ones. Dangers which hovered like dark clouds disappeared. Whosoever tried to verify the veracity of those narrations found them to be entirely true.

A period of about thirty years has passed since those miraculous events occurred. Since then, the number of such unusual events has gone up to lakhs. Narration of even a fraction of these miraculous happenings will constitute a voluminous book. It has, therefore, been considered prudent not to publish them because it will raise shallow curiosities. Such an undertaking will be a waste of time and energy, which can be better utilised for tasks that really matter.

Therefore, not a single event of worldly achievements has been narrated in this book and readers are advised to consider this book alone as their guide and get engaged in *Sadhana* with faith and devotion. Some extracts from the ancient scriptures are, however, being given here about advantages and importance of *Gayatri Sadhana*.

Advantages of *Gayatri Jap*

One can get a glimpse of the advantages which accrue as a result of *Gayatri Jap* from the following spiritual quotations. It has specifically been enjoined to be essential for *brahmans* whose main preoccupation is search and cultivation of spiritual wisdom. A person gets such wisdom on following the path indicated by *Gayatri*.

“सर्वेषां वेदानां गुह्योपनिषत्सारभूतां ततो गायत्रीं जपेत्।”

-छान्दोग्य० परिशिष्टम्

‘*Gayatri Jap* should be performed daily as it is the essence of all *Vedas* and sacred *Upnishads*.

“सर्ववेदसारभूता गायत्र्यास्तु समर्चना ।”

ब्रह्मादयोऽपि सन्ध्यायां तां ध्यायन्ति जपन्ति च ॥

– देवीभागवत स्क १६ अ. १६/१५

Sadhana of *Gayatri Mantra* is the essence of all *Vedas*. Even Gods like *Brahma* meditate on and perform *Jap* of *Gayatri* at the time of twilights.

“गायत्री मात्र निष्णातो द्विजो मोक्षमवाप्नुयात् ।”

– दे. भा. स्क १२, अ. ८/९०

A *Brahman* who has mastered *Gayatri* alone attains salvation.

“योऽधीतेऽहन्यहन्येतां त्रीणि वर्षाण्यतन्द्रितः

स ब्रह्म परमभ्येति वायुभूतः खमूर्तिमान् ॥

– मनुस्मृति

One who steadfastly performs *Gayatri Jap* daily with wakefulness for three years realises *Brahma* and, like air, acquires the power of free and unhindered movement.

कुर्यादन्यत्र वा कुयति इति प्राह मनुः स्वयम् ।

अक्षयमोक्षमवाप्नोति गायत्रीमात्रजापनात् ॥

– शौनक

Manu himself has stated that although a *dwij* may or may not perform worship of any other deity, he will attain absolute salvation by performing *Gayatri Jap* alone.

“ओंकार पूर्विकास्तिस्त्रो गायत्रीं यश्च विन्दति ।

चरितब्रह्मचर्यश्च स वै श्रोत्रिय उच्यते ॥”

– योगी याज्ञ०

A person who exercises self-restraint, controls his senses and performs *Gayatri Jap* along with “Onkar” and ‘*vyahritis*’ is known as “*shroutriya*”.

“सन्ध्यासु चार्घ्यदानं च गायत्री जपमेव च ।
सहस्रत्रितयं कुर्वन् सुरैः पूज्यो भवेन्मुने ॥”

—गायत्री तंत्र ९

Merely by offering water to the sun and performing *Jap* of three thousand *Gayatri Mantras* at the time of twi-lights, a person becomes beloved of God.

“सर्वेषांचैव पापानां संकरे समुपस्थिते ।
दशसहस्रकाभ्यासो गायत्र्याः शोधनं परम् ॥

Jap of *Gayatri Mantra* ten thousand times destroys all miseries and sins and purifies a person.

गायत्रीमेव यो ज्ञात्वा सम्यगुच्चरते पुनः ।
इहामुत्र च पूज्योऽसौ ब्रह्मलोकमवाप्नुयात् ॥”

One who has mastered *Gayatri* and properly chants it, is revered in this world and in heaven and ultimately attains *Brahmalok* (salvation)

“मोक्षाय च मुमुक्षूणां श्रीकामानां श्रियैतथा ।
विजयाय युयुत्सूनां व्याधितानामरोगकृत् ॥”

—गायत्री पंचांग

Persons aspiring to get salvation get salvation, those aspiring to get wealth, get wealth, persons fighting in battle get victory and those suffering from disease get sound health by *Gayatri Sadhana*.

‘विधिना नियतं ध्यायेत् प्राप्नोति परमंपदम् ।
यथा कथंचिज्जपिता गायत्री पापहारिणी ॥
सर्वकामप्रदा प्रोक्ता पृथक्कर्मसु निष्ठिता ॥”

Jap of *Gayatri* performed in any manner destroys sins, and fulfils all desires. It is, however, certain that the ultimate goal of self-realization is attained if it is meditated upon systematically.

Ancient scriptures have severely condemned persons who do not know *Gayatri* or, knowing it, fail to worship it. Persons who are irregular in *Sadhana* on account of laziness or want of faith have been advised to be careful and take up this excellent *Sadhana*.

“गायत्र्युपासना नित्या सर्ववेदैः समीरिता ।
यया विना त्वधः पातो ब्राह्मणस्यास्ति सर्वथा ॥”

– दे० भा०

Daily worship of *Gayatri* has been described in all the *Vedas*. A *Brahman* devoid of *Gayatri* is doomed in all respects.

“सांगांश्च चतुरो वेदानधीत्यापि सवाङ् मयान् ।
गायत्रीं यो न जानाति वृथा तस्य परिश्रमः ॥”

–यो० याज्ञवल्क्य

A man may know all the four *Vedas* very well but all his labour goes waste if he does not realise the pre-eminence of *Gayatri Mantra*.

“गायत्रीं यः परित्यज्य चान्यमन्त्रमुपासते ।
न साफल्यमवाप्नोति कल्पकोटिशतैरपि ॥”

– बृ० सन्ध्या भाष्ये

A Person who worships a *Mantra* other than *Gayatri* cannot get success even if he takes millions of births.

“विहाय तां तु गायत्रीं विष्णूपासनतत्परः ।
शिवोपासनतो विप्रो नरकं याति सर्वथा ॥”

–देवी भागवत

A *Brahman* who gives up *Gayatri Jap* goes to hell although he may worship *Vishnu* or *Shiv*.

“एवं यस्तु विजानाति गायत्रीं ब्राह्मणस्तु सः ।
अन्यथा शूद्रधर्मा स्याद् वेदानामपि पारगः ॥”

–यो० याज्ञवल्क्य

One who knows *Gayatri* and performs *Gayatri Jap* is *Brahman*. Otherwise he is like a *Shudra* although he may be well-versed in *Vedas*.

“न ब्राह्मणो वेदपाठान्न शास्त्रपठनादपि ।
देव्यास्त्रिकालामभ्यासाद् ब्राह्मणः स्याद् द्विजो न्यथा ॥”

– बृ० संध्या भाष्ये

A person cannot become *Brahman* by studying *Vedas* and *Shastras* alone. He becomes *Brahman* only if he worships *Gayatri* three times daily.

Importance of *Gayatri* described in Scriptures

The *Vedas*, *Shastras*, *Purans* proclaim the importance of *Gayatri*. In *Atharva-Ved*, the following prayer has been offered to *Gayatri* in which it has been described as one which gives longevity, energy (*Pran Shakti*), domestic animals, fame, wealth and spiritual splendour (*Brahma-tej*).

“स्तुता मया वरदा वेदमाता प्रचोदयन्तां पावमानी द्विजानाम् ।
आयुः प्राणं प्रजां पशुं कीर्तिं द्रविणं ब्रह्मवर्चसम् ॥”

– अथर्ववेद १९ १७-१

Almighty God in the form of *Vedas* has stated in *Atharva-Ved* “May *Vedmata Gayatri* to whom I offer prayer, purify *dwijas* (*brahmans*) and grant them longevity, spiritual vital energy (*Pran*), animals, fame, wealth and spiritual splendour”.

“यथा मधु च पुष्पेभ्यो घृतं दुग्धाद्रसात्पयः ।
एवं हि सर्ववेदानां गायत्री सार उच्यते ॥”

– व्यास

Just as honey, *ghrit* and water or milk are the essence of flowers, milk and taste (*ras*) respectively, so also *Gayatri Mantra* is the essence of all the *Vedas*.

“तदित्युचः समो नास्ति मंत्रो वेदचतुष्टये ।
सर्वे वदाश्च यज्ञाश्च दानानि च तर्पांसि च ।
समानि कलया प्राहुर्मुनयो न तदित्युचः ॥”

– विश्वामित्र

Rishis and seers say that there is no other *Mantra* like *Gayatri Mantra* in all the four *Vedas*. *Ved*, *Yagya*, *dan* (donation, charity), *tap* are not equivalent even to a fraction of *Gayatri Mantra*.

“गायत्री छन्दसां मातेति ।”

–महारण्यक उपनिषद्

Gayatri is mother of *Vedas*.

“त्रिभ्य एव तु वेदेभ्यः पादम्पादमदूदुहत् ।

तदित्यृचोऽस्याः सावि त्र्याः परमेष्ठी प्रजापतिः ॥”

– मनु स्मृति

God *Prajapati Brahma* created three-stepped *Gayatri* as the essence of three *Vedas*.

“गायत्री चैव वेदाश्च ब्रह्मणा तोलिता पुरा ।

वेदेभ्यश्च चतुर्भ्योऽपि गाय त्र्यतिगरीयसी ॥”

– बृ० पाराशर स्मृति

In old days *Brahma* weighed *Gayatri* against *Vedas* and found that *Gayatri* weighed heavier than all the four *Vedas* put together.

“गायत्र्यास्तु परत्रास्ति शोधनं पापकर्मणाम् ।

महाव्याहृति संयुक्ता प्रणवेन च संजपेत् ॥”

Gayatri Mantra with *pranav* and three *Vyahritis* should be uttered and meditated upon because there is no *Mantra* as efficacious in destroying sins as *Gayatri Mantra*.

“नान्नतोयसमं दानं न चाहिंसापरं तपः ।

न गायत्री समं जाप्यं न व्याहृति समं हुतम् ॥”

– बृ० पाराशर स्मृति

There is no greater charity than giving food and water to the needy, no greater austerity than non-violence, no greater *Jap* than *Gayatri jap*, no *Yagya* greater than chanting of *Vyahritis*. (भूर्भुवः स्वः)

“हस्तत्राणप्रदा देवी पततां नरकार्णवे ।
तस्मात्तामभ्यसेन्नित्यं ब्राह्मणो हृदये शुचिः ॥”

Gayatri holds the hands of a person falling in the ocean of hell and rescues him. A *dwij* should, therefore, perform *Gayatri Jap* daily with a pure heart.

“सारभूतास्तु वेदानां गुह्योपनिषदो मताः ।
ताभ्यः सारस्तु गायत्री तिस्रो व्याहृतयस्तथा ॥
– योगी याज्ञ०

Upanishads are the essence of the *Vedas* and *Gayatri* along with its three *Vyahritis* is the essence of Upanishads.

“गायत्री वेदजननी गायत्री पापनाशिनी ।
गायत्र्यास्तु परत्रास्ति दिवि चेह च पावनम् ॥”

Gayatri is mother of *Vedas*. It is destroyer of sins. There is no other *Mantra* more sacred and purifying than *Gayatri Mantra* on this earth as well as in the heaven.

“यद्यथाग्निर्देवानां ब्राह्मणो मनुष्याणाम् ।
वसन्तऋतूनामियं गायत्री चास्ति छन्दसाम् ॥”
– गोपथ ब्राह्मण

Just as Fire is the greatest amongst all the *Vedic* deities, *Brahman* is best among men and the spring is best of all the seasons *Gayatri chhand* is the best of all the *Vedic* metres

“नास्ति गंगा समं तीर्थं न देवः केशवात्परः ।
गायत्र्यास्तु परं जाप्यं न भूतं न भविष्यति ॥”
– यो० याज्ञ०

There is no *teerth* like Ganga, no God like Keshav. So also there has been, is and will be no *Jap* as beneficial as *Gayatri Jap*.

“सर्वेषां जपसूक्तानामृचश्च यजुषां यथा ।

सामं चैकक्षरादीनां गायत्री परमोजपः ॥”

–बृ० पाराशर स्मृति

Of all the *Suktas*, of *Rik*, *Yaju*, and *Sam* and the Divine *Om (Pranav)* *Jap of Gayatri Mantra* is the best.

“एकाक्षरं परं ब्रह्म प्राणायामः परन्तपः ।

सावित्र्यास्तु परत्रास्ति पावनं परमं स्मृतम् ॥”

–मनुस्मृति

Ekakshar which means *Om* is *Parabraham*, *Pranayam* is great *tap*. However, nothing is more purifying than *Gayatri Mantra*.

“सोमादित्यान्वयाः सर्वे राघवाः कुरवस्तथा ।

पठन्ति शुचयो नित्यं सावित्रीं परमां गतिम् ॥”

–महाभारत अनु० पर्व

O *Yudhistir*, all persons belonging to *Chandra Vansh*, *Surya Vansh*, *Raghu Vansh* and *Kuru Vansh* used to perform *Gayatri Jap* daily after proper ablution.

“बहुना किमिहोक्तेन यथावत् साधु साधिता ।

द्विजन्मानामियं विद्या सिद्धिकाम-दुघा स्मृता ॥”

It is no exaggeration to state that mastery in *Gayatri Sadhana* is *Kamdhenu* for the *dwijas*.

“सर्ववेदोद्धृतः सारो मन्त्रोऽयं समुदाहृतः ।

ब्रह्मादिदेवा गायत्री परमात्मा समीरितः ॥”

Gayatri is the sum and substance of all the *Vedas*. *Gayatri* is *Brahma*. *Gayatri* is Almighty God.

“या नित्या ब्रह्मगायत्री सैव गंगा न संशयः ।

सर्वतीर्थमयी गंगा तेन गंगा प्रकीर्तिता ॥”

Ganga is known as such because it incorporates all the *Teerthas*. It is a form of *Brahma Gayatri*.

“सर्वशास्त्रमयी गीता गायत्री सैव निश्चिता ।
गयातीर्थं च गोलोकं गायत्रीरूपमद्भुतम् ॥”

–गायत्री तंत्र

Geeta contains all the *shastras*. Geeta is nothing but a form of *Gayatri*.
Gaya teerth and *Golok* are also forms of *Gayatri*.

“अशुचिर्वा शुचिर्वापि गच्छन्तिष्ठन् यथा तथा ।
गायत्रीं प्रजपेद्धीमान् जपात् पापान्निवर्तते ॥”

Whether a man is pure or impure, is sitting or walking, in whatever condition a wise man may be, he should perform *Gayatri Jap*. A man gets rid of all sins by this *Jap*.

“मननात् पापतस्त्राति मननात् स्वर्गमश्नुते ।
मननात् मोक्षमाप्नोति चतुर्वर्गमयो भवेत् ॥”

– गायत्री तंत्र

By contemplating on *Gayatri*, sins are destroyed, heaven is attained and a man accomplishes all the four basic pursuits viz. Dharma (righteousness), *Arth* (wealth), *Kam* (worldly pleasures) and *mokshya* (salvation).

“गायत्रीं तु परित्यज्य अन्यमन्त्रानुपासते ।
त्यक्त्वा सिद्धान्नमन्यत्र भिक्षामटति दुर्मतिः ॥”

Those who worship *Mantras* other than *Gayatri* are fools like those who abandon prepared food and wander about begging food.

“नित्ये नैमित्तिके काम्ये तृतीये तपवर्धने ।
गायत्र्यास्तु परं नास्ति इह लोके परत्र च ॥”

Nothing is greater than *Gayatri* in this as well as other worlds for success in performance of daily duties fulfilment of desires and for cultivation of *tap*.

“सावित्रीजपतो नित्यं स्वर्गमाप्नोति मानवः ।
तस्मात् सर्वप्रयत्नेन स्नातः प्रयतमानसः
गायत्रीं तु जपेत् भक्त्या सर्वपापप्रणाशिनीम् ॥”

One who understands *Gayatri* (which is also known as *Savitri*) attains heaven. Therefore, one should, after taking bath, perform *Gayatri Jap* with a calm and collected mind since it destroys all sins.

WOMEN'S RIGHT TO DO GAYATRI SADHANA

Women have always been accorded high respect in the Indian culture. They have been regarded more pious than men. They are often addressed as *devi*. Girls are named as Shantidevi, Gangadevi, Dayadevi. The word *devi* is thus often annexed to their names. Girls are adorned not by degrees etc. but by their inherent God-given feminine virtues.

Gods and great personalities are often known through the names of their wives. In various names like Sitaram Radheshyam, Gaurishankar, Lakhyaminarayan, Uma-Mahesh, Maya-Brahma, Savitri- Satyavan; women, have been given precedence over men. All thoughtful and wise persons have regarded women more prominent in respect of virtues like chastity, loyalty, mercy, compassion, service, sympathy, love, affection, generosity, devotion etc.

Women have, in general been given prominence and respect in all religious and spiritual pursuits. If one goes through the *Vedas* it will appear that not only *rishis* but several wives of *rishis* were also seers to whom *Vedic* hymns were revealed. How could the great God who is kind-hearted, just and impartial discriminate between man and woman who are his own children?

The *rishi* of the *Mantras* of *RigVed* (10/85) is a female named *Surya Savitri*. In *Nirukt*, a *rishi* has been defined as one who is a seer of *Mantras*, who understands the secret behind them and transmits it to others (“*Rishi darshanat stoman dadarshati, Rishyo Mantra drastarah*”).

In twenty-fourth chapter of *Vrihad Devta*, a list of women *rishis* in *RigVed* has been given which includes the names of Ghosha, Godha, Vishvavara, Aapala, Upnishad, Juhu, Adity, Indrani, Sarama,

Romasha, Urvashi, Lopamudra, Yami, Shaswati, *Surya*, *Savitri* as being brahmavadinis. The seers of Rigveda's *sukta* 10-134, 10-39, 10-40, 10-91, 10-95, 10-107, 10-109, 10-154, 10-159, 10-189, 5-28, 8-91 etc. were women. There is ample evidence which proves that, like males, females used to perform *Yagya*. They were experts in *Yagya* technique and religious learning. Several women used to guide their fathers/husbands in this respect. Ida had told Manu that she would do *avadhan* on fire in such a way that he would get worldly riches, pleasures and respect and attain heaven. In *shatpath Brahman*, Yagyavalkya's wife Maitreyi has been called *brahmavadini*, which means *brahmavadan-sheel*. *Brahma* means *Ved* and *brahmavadansheel* means one who gives discourses on *Vedas*.

Adi-Shankaracharya had to enter into a spiritual debate with Bharati Devi. Her exposition of the scriptures was so marvellous that even eminent scholars were wonder-struck. Shankaracharya was unable to answer her profound questions and had to seek one month's time to respond. In Shankar Digvijaya (3/16) it is written that Bharati Devi was well-versed in all the *Vedas* and other scriptures and branches of Knowledge. None excelled her in knowledge. How can a ban now be imposed on study of the scriptures by women? If there had been such a restriction in the ancient times, how could there have been women who could have philosophical debates with persons like Yagyavalkya, Shankaracharya etc. ? In fact, in those days all men and women had equal opportunities for studying the *Vedas*.

In *Shatpath* (1/9/2/2/1 and 1/9/2/22,23) there are directions for women about pronouncing *Mantras* 23/23, 25, 27, 29 of *Yajurved*. Same is the case with *Mantras* 1/1/10 of *Tettriya Samhita*. Ashvalayan *Grahya Sutra* 1/1/9 provides that in the absence of *yajman*, his wife, son or unmarried daughter could perform *Yagya*. *Kathak Grahya Sutra* (3/1/30 and 26/3) and *Logakshi Grahya Sutra* (25) propound study and chanting of *Ved Mantras* and performance of *Vedic karmakand* by women.

In Paraskar Grahya Sutra 1/5/1,2 the bride herself chants *Mantras* of Laja Hom at the time of marriage. She also chants *YajurVed Mantras* (*teachchakshurdevhitam* 36/24) while seeing the sun. While doing *samajjan* at the time of marriage both the bride and the groom are required to chant *RigVed Mantras* (10/85/48).

In *Tandya Brahman* (5/6/8) women have been directed to play on Veena and sing *Mantra* of *SamVed* in the battle. The other *Mantras* direct to keep a pitcher (*kalash*) on their heads and take a round singing the *Ved-Mantras*. In *Etrey* (5/5/29) there is a story about Kumari Gandharva Grahta which proves that unmarried girls were authorised to study *Vedas* and perform *Yagya*. In *Katyayan Shroutr sootras* (1/17,4/1,22/10/13,6/6/3,26/4/13,27/7/28,26/7/1,20/6/12) there are clear directions about chanting by women of particular *Ved-Mantras*. *Latyayan Shroutr sootra* provides that wife should sing *Mantras* of *Samveda* with rhythm. In *Shankhayan Shroutr sutra* 1/12/13 and *Ashvalayan Shroutr sutra* 1/11/1 similar directions have been given. *Brahman* 1/2/3 directs unmarried girls to chant *Ved-Mantras*.

***Gayatri Sadhana* by Women in Ancient Times**

In the ancient days Gargi, Maitreyi, Madalsa, Anusuiya, Arundhati, Devyani, Ahilya, Kunti, Satrupa, Vrinda, Mandodari, Tara, Dropadi, Damyanti, Gautami, Apala, Sulaha, Shavati, Ushija. Savitri, Lopamudra, Pratisheyi, Vaishalini, Bendula, Suneeti, Shakuntala, Pingala, Jarutkaar, Rohini, Bhadra, Vidula, Gandhari, Anjani, Seeta, Devhooter, Parvati, Aditi, Shachi. Satyavati, Sukanya, Shaivya etc. were highly learned and spiritually illumined women who were worshippers of *Gayatri*. They had elevated their souls and attained *yoga Siddhis* by *Gayatri Sadhana*. Though, they lived family lives they had achieved spiritual eminence by worshipping *Savitri* (*Gayatri*). It is hardly possible to narrate in this small book details of the glorious lives lived and *Siddhis* achieved by these great women. Those who have studied ancient Indian history and scriptures know it well that all the afore-said women were unparalleled shining stars in their own right in exem-

plifying virtues like learning, courage, energy, valour, far-sightedness, morality, righteousness, devotion, spiritual awakeninmg etc. They had displayed awe-inspiring excellence in their spiritual and mental attainments.

In the ancient days *Savitri* performed *Gayatri-Jap* for a year and acquired powers by which she could stand up to even the God of Death (Yamraj) and revive her dead husband. It was *Damyanti's tap* which burnt the hunter to ashes when he tried to molest her. *Gandhari* who had blindfolded her eyes and thus performed great *tap* had developed such a power in her vision that by her mere glance *Duryodhan's* body became invulnerable except the portion around his loins which he had covered for the sake of modesty, which remained vulnerable. *Bheem* struck *Duryodhan* on this part and killed him. *Anusuiya's tap* turned *Brahma*, *Vishnu* and *Mahesh* into small children. The strength of the *tap* of a chaste lady, *Shandili* had stopped the chariot of the Sun. *Sukanya's tap* transformed the old and wornout body of *Chyavan rishi* into youthfulness. The history of *tap* performed by women is in no way inferior to that done by men. It is obvious that whether it be men or women, the highway of *tap* for all is *Gayatri Sadhana*.

Even in present times, I am well-acquainted with several women who are deeply immersed in *Gayatri Sadhana* and who have attained material and spiritual happiness and peace.

Why should there be Restriction on Women

The meaning of *Gayatri* worship is to regard God as Mother and sit in her lap. Of all the relations in the world, the relationship of mother and child is most loving and intimate. With whatever devotion we turn to God, He responds according to our faith. When the devotee visualises God in the form of Mother and sits in her lap he gets affectionate response accordingly.

The qualities of love, affection, compassion, tenderness, generosity are, by nature, found in greater degree in women than in men. *Rishis* have, therefore, been worshipping God in the form of mother since days immemorial and they have directed every person having faith in religion to adopt this easy and safe path of *Sadhana*. *Gayatri* worship is supposed to be the daily religious routine of every Indian. Whatever may be the system of *sandhya vandan*, *Gayatri* is an essential element in it. One may or may not perform *Gayatri Sadhana* for a specific worldly or spiritual purpose but he is guilty of neglecting his religious duties, if he does not perform daily routine of *Sadhana*.

Daughter and son both are beloved children of the mother. Man and woman are both equally dear to God. No impartial and just parents discriminate between their children on the ground of sex. God has provided facilities for performance of religious duties and *Sadhana* for self-realization both to man and woman. This is but appropriate on the grounds of equality, justice and impartiality and is proved by logic as well. This simple truth hardly calls for debate and dispute.

It is gratifying to note that in the recent past wise and farsighted eminent persons men have been trying to abolish evil customs of the dark middle ages. They have started realizing that our nation will not be able to regain its ancient glory so long as women are not liberated from the iron grip of narrow-mindedness in which they have been encased since the middle ages. Since women constitute half of our population we will be able to make all-round progress only by restoring them to their rightful position of dignity, which they enjoyed in the golden era of our hoary past. The Blind adherence to orthodoxy which considers evil traditions and conventions prevalent since middle ages as religion is bound to oppose enlightened reforms tooth and nail but it has to be faced boldly by such reformist movements.

Decision by Malviyaji

There has been considerable discussion amongst the scholars of Kashi on the controversy whether women have a right to chant *Ved-Mantras*.

A girl student named Kumari *Kalyani* wanted to seek admission to a course in which *Vedas* were taught in Banaras Hindu University. The authorities refused to grant admission according to the prevalent belief on the ground that a woman, according to *Shastras*, had no right to chant *Ved-mantras*.

This controversy continued for quite a long time. A paper “*Sarvadeshik*” published several articles in support of the right of women to study *Vedas* while the other paper “*Sidhanta*” took an opposite view. A deputation of Arya Samajists met University authorities and there was prolonged discussion on the subject.

Ultimately, the University appointed a committee under the chairmanship of Mahamana Madan Mohan Malviya in which several *Vedic* scholars were included. The committee, after a thorough study of the *shastras*, gave a finding that women have the same right as men in respect of *Vedas*. Mahamana Malviyaji, who was considered as the standard bearer of Sanatan Dharma, announced this decision of the committee on 22nd August 1946. Kumari Kalyani was accordingly admitted to the course in which *Vedas* were taught and it was finally decided that henceforth women would have the right to study *Vedas* and there would be no discrimination on grounds of sex.

Nobody can say that Mahamana Malviyaji and his learned colleagues could be hostile to the tenets of Sanatan Dharma. Their devotion to religion is well-known. What can be said about the wisdom of those persons who still persist in saying that women have no right to worship *Gayatri* when this controversy has been settled once for all by eminent persons like Malviyaji?

The names of several learned women of the ancient times are still famous. References are found in *Vedas* about several women *rishis* being authors of several *Ved-Mantras*. It is, therefore, the duty of all social reformers to follow in this respect the decision given by Malviyaji who has been a *rishi* of the present age.



YAGYOPAVEET AND GAYATRI

Shikha and Sootra, Symbols of Hindu Dharma

There are two symbols of Hindu *Dharma*, one is *shikha* (distinctive lock of hair on the crown of the head) and the other is *sootra*. *Sootra* means *Yagyopaveet* or sacred thread. Just as in the context of devotion for one's own country there is a national flag, so also *shikha* is like a flag of divine culture on the fortress of human brain. Religious communities have their respective flags. The idol of Lord *Shiva* can be installed merely by placing a circular stone on a platform. *Shikha* is like a banner of *Gayatri Mata* installed on the top of the head, so that it may always be kept in mind that the entry of evil thoughts is banned in this area and only righteous thoughts are welcome.

In Hindu *Dharma*, *Mundan*, in which the hair on the head of a child are shaved, is regarded as an important ceremony. In fact, this is a celebration of installation of *shikha* which is formed by removing other hair on the head. Human body is regarded as a temple on which *shikha* is established like a banner.

Yagyopaveet, an Image of Gayatri

Yagyopaveet is also called *Brahma-sootra*. Thread is also called *sootra*. The authors of *Vyakran*, *darshan*, religious scriptures and several other ancient treatises have tried to express their purport in very brief, concise sentences in Sanskrit. Detailed commentaries, annotations have been written on these *sootras* which explain the meanings underlying them. Although, there are no letters in *Brahma-sootra*, much has been indicated with the help of images, marks, signs, pictures etc. The *Brahma-sootras* of *Yagyopaveet* also, even without speech and script incorporate within them meanings of deep import.

Gayatri is known as *Guru-Mantra*. *Yagyopaveet* ceremony is performed with the chanting of *Gayatri Mantra* and other *Ved-Mantras*. It is as much necessary for a *dwij* to know *Gayatri* as it is to put on *Yagyopaveet*. *Gayatri* and *Yagyopaveet* constitute one pair as do the words Lakshyami-Narayan, Sita-Ram, Radhe-Shyam, Prakriti-Brahma, Gauri-Shankar. Their union forms one single unit. Just as husband and wife living together constitute a family, *dwijatva* is a union of *Gayatri* and *Yagyopaveet*. *Yagyopaveet* is *sootra* and *Gayatri* its interpretation. They are inter-linked.

There are three threads in *Yagyopaveet*; so also *Gayatri* has three phases. The first phase is “*tatsavitur varenyam*”, second is “*bhargo devasya dheeh mahi*”, and third one is “*dhiyo yo naha prachodayat*”. To understand the principle underlying three threads of *Yagyopaveet*, one should thoroughly understand the afore-said three phases of *Gayatri*. There are three *granthis* (knots) and one *Brahma Granthi* in *Yagyopaveet*. In *Gayatri* there are three *Vyahritis*, namely *Bhooha*, *Bhuvaha*, *Swaha* and one *pranav* (*Om*). *Onkar* (*Om*) and three *Vyahritis* of *Gayatri Mantra* symbolise respectively the *Brahma-Granthi* and three knots of *Yagyopaveet*. The first, second and third phases of *Gayatri* symbolise the first, second and third threads of *Yagyopaveet* respectively.

Let us now examine in detail what is the meaning and philosophy underlying this interpretation of *Gayatri* and *Yagyopaveet*. The message of *pranav* is that God pervades all living beings and so a *Sadhak* should devote himself selflessly and quietly in the service of humanity. *Bhooha* implies that the human body is just a transient instrument. A seeker of truth should not get attached to it but should enhance his inner spiritual awareness, pursue the righteous path and do selfless service. *Buvaha* means a person who struggles valiantly against evils attains self-realisation. He alone is wise who follows high ideals with pure means. *Swaha* implies that truth should be pursued through discriminating wisdom and pure intellect and thus inspire others by ex-

ample to lead a life of austerity, devotion, self-inquiry, self-restraint and sacrifice.

This, in short, is the four-fold duty of a person who puts on *Yagyopaveet*. He has to develop his capabilities, has to be generous and utilise his talents in the service of others. Thus alone can he attain peace and happiness for himself and help others to attain these.

According to *Gayatri-Geeta*, nine fibres of *Yagyopaveet* represent nine virtues which are as important and precious as gems. These virtues are (1) the science of life (2) awakening of inner hidden energies (3) superiority (4) purity (5) divine insight, (6) righteousness, (7) wisdom, (8) self-control (9) service.

By having knowledge of the science of life man understands the mystery behind birth and death. He has no fear of death and is always fearless. He has no attachment to or craving for worldly objects. He, thus, escapes from the pendulum like swings of ups and downs of life created by the illusory play of dualities of success and failure, pleasure and pain, birth and death etc. from which ignorant people are perpetually tormented.

A person who is able to awaken his dormant energies becomes more and more healthy, learned, wise, generous, cooperative and respectable, as the inner energies gain prominence in his soul . A weak person is often a victim of bad habits, destiny and of wicked persons who are stronger than him; but a strong and noble person himself enjoys life and extends a helping hand to those weaker to him. Injustice flourishes when there are no checks and balances in the exercise of power. Acquisition of power by persons of nobility of character acts as an antidote to this unbridled and evil exercise of power by those who are evil-minded tyrants.

Superiority does not lie in power and pelf but in the richness of high ideals and aims and feelings of compassion, kindness, sharing and caring. Persons who possess only power and pelf and lack inner re-

finement and balance are crude, fickle-minded, mean and disturbed. They live lives of utmost inferiority. On the other hand, persons of high thinking, generosity of nature and noble actions lead lives of superior quality even if they are not materially affluent. It is this aristocracy of spiritual richness that give unshakable peace and unalloyed happiness.

Purity is true beauty. Not only human beings but even animals and birds, insects and worms like beauty. Wherever there is impurity, ugliness is bound to be there and nobody would like to stay there. A person having impurities in his body is bound to be weak and sick. Then what to say of a person whose mind, intellect and inner-self are full of dross? He is no better than an animal or devil. The only way to rise above these infirmities is to cultivate all-round purity. One who is pure internally as well as externally, whose means of livelihood, ideology, body, speech, dress, residence and other materials of use are clean and pure, will be happy, cheerful, sweet-tempered and contented.

Divine insight means establishing relationship with divine qualities of the world. Like attracts like. Persons having an outlook of seeing goodness in the world find good persons all around them. If we pay attention to philanthropic deeds, goodness, service-mindedness, cooperation and good deeds done by the people we will find that by and large there is far more good in the world than evil. To a person with perverted mind, all objects and person will appear perverse. Likewise one who looks with eyes of love and understanding will find the same qualities reflected back from all around him. He will discover that the world is a multi-hued, beautiful and sweet-smelling garden of God.

We should inculcate good habits, good qualities and righteousness within us. Modesty, politeness, courtesy, sweetness in speech, generosity, service, cooperation, honesty, industriousness, punctuality, orderliness, thrift, dutifulness, vigilance, sense of glad humour, patience, courage, bravery, enthusiasm are all divine qualities. It is also virtuous

to be proficient in music, literature, arts, crafts, business, oratory, industry, education etc. Persons having such qualities, undoubtedly, lead a happy life.

Wisdom (*vivek*) is like a spiritual searchlight by which a person can distinguish between truth and falsehood, proper and improper, gain and loss. Innumerable mutually contradictory beliefs, conventions, ideologies are prevalent in this world and each of them has some basis and is linked with the name of some great personage. Under such circumstances it is difficult to decide what should or should not be accepted. Righteous wisdom alone can decide what is genuinely acceptable, keeping in view the factors of place, time, circumstances, utility and public good. He who can intuitively and spontaneously take proper decisions will attain perennial happiness and peace. The basic cause of most of the conflicts, miseries, sins and unhappiness in the world is evil-mindedness, illusion and ignorance. A person endowed with wisdom escapes from all these snares.

To maintain proper balance of the life-force, thinking capacity, sex-desire, labour etc. is known as self-control (*sanyam*). These natural urges and drives should be neither suppressed nor allowed unbridled indulgence. Human body is a powerhouse of a wide range of energies. Extra-ordinary success can be achieved and all-round progress can be made if these energies are wisely channelised.

To help people help themselves is one of the greatest services one can render. Ordinarily, spending time in other-centred activities, giving money in charity or extending physical or mental help are deemed as acts of service. None bothers to see whether or not such service has led to self-sufficiency, inspiration and awakening. Generally such a service makes persons so served lazy and dependent on others and on destiny and is harmful in the long run. Service should be rendered in such a way that it may accelerate enthusiasm, resourcefulness and self-reliance. It is a sacred service to make one's own self, others and the world at large more prosperous, beautiful and happy.

These nine virtues are, undoubtedly, nine gems. Ruby, pearl, emerald, topaz, diamond, sapphire, gomed and jewel are called nine gems. Those possessing these nine gems are considered to be happy in all respects. But according to scriptures, persons having the afore-said gem-like qualities of *Yagyopaveet* and *Gayatri* are as rich as Kuber, although they may lack material wealth, land and property. A wise person putting on *Yagyopaveet* possesses *KalpaVraksha* adorned with nine gems of virtues and always enjoys divine prosperity. For him this *bhulok* is heaven. A person having this *KalpaVraksha* attains success in all the four kinds of noble pursuits, viz, divinity (dharma), wealth (*Arth*), material enjoyment (*Kam*) and liberation (*mokshya*).

Putting on Yagyopaveet is necessary for Sadhaks

Some people think that they should not put on *Yagyopaveet* as they will not be able to observe its rules. This amounts to saying one should not worship unless he has devotion to God. God is worshipped so that we may be able to develop devotion. Similarly, *Yagyopaveet* should be put on so that conscious attempt could be made to observe its rules. Only a sick person needs medicine.

People have strange misgivings about observance of rules. Some think that *Yagyopaveet* relates only to fulfilment of certain rules, just as not taking food without taking bath or not taking food which is not fresh or which is cooked by a person belonging to a different caste. These are all false beliefs. The object of *Yagyopaveet* is to promote all-round human development which includes development of health and to do so, it is necessary to follow carefully all rules relating to food also. But if there remains any flaw in observing certain rules regarding food, it should not be considered that the right to put on *Yagyopaveet* has been forfeited on that account.

Some people do not put on *Yagyopaveet* or abandon it on account of fear that they are likely to forget putting *Yagyopaveet* around their right ear while going to urinal or latrine. It is true that this rule should

be strictly observed but the beginners deserve some leniency till the routine becomes a habit. In the beginning, *Yagyopaveet* may be wrapped round the neck so that it may climb up above the waist. The main purpose in putting *Yagyopaveet* round the ear is that it may go up above the waist so that there may not be any possibility of its being touched by any sort of impurity. If perchance one fails to wind it up around the ear it is not necessary to change the *Yagyopaveet*. Putting on *Yagyopaveet* around the neck can be dispensed with as soon as habit is formed to wind it around the right ear.

For children of tender age and other forgetful persons *Yagyopaveet* of one-third size, known as *kanthi*, can be used by putting it around the neck. Small children and insufficiently refined / uncouth people often neglect to clean *Yagyopaveet* daily which gives bad smell on account of perspiration, dirt etc. It was to take case of such cases that wearing of *kanthi*, consisting of a string of small beads of *tulsi*, *rudraksha* or some other sacred material around the neck came in vogue.



THE MEANING OF GAYATRI MANTRA

Rishis have selected the words of various *Mantras* and arranged them in such a way that they not only convey some meaning but their chanting also creates specific energies. *Gayatri* is a *mantra* which inspires righteous wisdom. It means that the Almighty God may illuminate our intellect, which may lead us on the righteous path. This is the most important prayer. All the problems of a person are solved if he is endowed with righteous wisdom. Having far-sighted wisdom, a man is neither entangled in avoidable calamity nor does he tread a wrong path. A wise man intuitively finds solutions to his problems. Those who lack this clear-sightedness find themselves always facing problems and ever living from crisis to crises. The worship of *Gayatri mantra* bestows the boon of righteous wisdom. The teachings of and the powers incorporated in *Gayatri mantra* fulfil this purpose. Righteous wisdom starts emerging as soon as *Jap* of this *mantra* is taken up as a *Sadhana*.

*Om bhūrbhuvah svaḥ tatsaviturvareṇyam bhargo
devasya dhīmahi dhiyo yo naḥ pracodayāt*

Om	<i>Brahma</i> or Almighty God
bhūḥ	embodiment of vital spiritual energy (<i>Pran</i>)
bhuvah	destroyer of sufferings
svaḥ	embodiment of happiness
tat	that
savituh	bright, luminous like the Sun

vareṇyam	best, most exalted
bhargo	destroyer of sins
devasya	divine
dhīmahi	may imbibe
dhiyo	intellect
yo	who
naḥ	our
pracodayāt	may inspire

In short it is a prayer to the Almighty Supreme God, the Creator of entire cosmos, the essence of our life existence, who removes all our pains and sufferings and grants happiness beseeching His divine grace to imbibe within us His Divinity and Brilliance which may purify us and guide our righteous wisdom on the right path.

A man gets imbued with divine qualities contemplating and meditating on this meaning of *Gayatri*. One should contemplate on these feelings daily and regularly. Three prayer-filled meditations are given here which should be silently recited and projected on the mental screen through imagination.

1. “The Almighty God, who is known as *pranav* pervades all the three *Lokas*, viz, *Bhooha-lok*, *Bhuvaha-lok* and *Swaha-lok*. He is Omnipresent. The cosmos is physical manifestation of God who pervades its each and every particle. I am seeing Him everywhere. I would always refrain from evil thoughts and evil deeds and perform true worship of God by extending cooperation in promoting happiness, peace and beauty in this universe which is His creation”.

2. “This (*tat*) God is extremely bright (*savitur*), most exalted (*varenyam*), devoid of sin (*bhargo*) and divine (*devasya*). I visualise this Divinity within me, in my soul. By such contemplation, I am

becoming illumined, virtues are growing in all the layers of my being. I am being saturated with these virtues, these characteristics, of God.”

3. “That God may inspire (*prachodayat*) our (*naha*) intellect, wisdom (*dhiyo*) and lead us on righteous path. May our intellect, the intellects of our family members and of all of us, be purified and may He lead us on the righteous path. On getting righteous wisdom, which is the greatest achievement and is the source of all the happiness in this world, we may be able to enjoy celestial bliss in this life and make our human life purposeful.”

We should contemplate and meditate on these three prayer-filled meditations slowly and pausing for a moment on each word and an imaginary picture of that word should be drawn in the mind.

While contemplating upon the first meditation, it should be imagined that God pervades all the three *Lokas*, the earth, heaven and *Patal* (nethermost world). God should be visualised pervading these *Lokas* in the form of light, heat and electricity, life force (*Pran*) etc. This vast universe is the living physical image of God. The *Sadhak* should try to visualise in his imagination a glimpse of the All-pervading Omni-present God just as was given to Arjun by Lord Krishna. He should imagine that God is all around him and he is sitting in God’s lap. It should be pondered how evil thoughts and evil actions could remain lodged in his mind and body in the presence of the Omni-potent Divinity. He should imagine that each and every manifestation of this universal Godhead is adorable and that well being lies in selfless service of this universe, this vast humanity and in beautifying God’s creation.

While reflecting on the second meditation, one should imagine the extremely bright and luminous, supremely exalted God adorned with all divine qualities, seated on the throne of *Sadhak*’s heart. God can be also visualised in the form of *Virat Purush*. (2) Ram, Krishna, *Vishnu*, *Gayatri*, Sarsvati etc. and (3) in the flame of a lamp. God can be meditated upon in male or in mother’s form according to

one's own sentiments. God is female as well as male. *Gayatri Sadhaks* prefer to meditate on the Almighty God in the form of *Gayatri Mata*. Brilliance, supreme excellence, utmost piety, purity and divine righteousness should be visualised in the beautiful image of *Gayatri Mata*. It should be imagined that such a beautiful and virtuous divine power permanently dwells in the *sadhak's* heart and permeates all the pores of his body.

While thinking on the third meditation, it should be felt that the divine power of *Gayatri* has caught the intellect and feelings of our head and heart and is guiding them on the path of righteousness. We are pure, concerted and enthusiastic and are getting attained to move in the direction of righteousness with the grace of *Gayatri Mata*.

These three kinds of prayer filled meditations embodied in *Gayatri* are symbolic of *Gyan-yog*, *Bhakti -yog* and *karma-yog*. In fact, contemplation of the meaning of *Gayatri* amounts to immersion in the *Triveni* of these three kinds of *yog*.

By such contemplation, the meaning of *Gayatri Mantra* is fully assimilated in the heart of the *Sadhak*. The result is that in a short time his mind gets diverted from evil thoughts and evil deeds and he starts taking enthusiastic joy in righteous thinking and good actions. Howsoever little this tendency may be in the beginning it is almost certain that if the practice persists, the inner-self of the *Sadhak* becomes more and more awakened and the ultimate aim of life draws closer and closer.



GAYATRI DHYAN (MEDITATION)

Human brain is an extremely wonderful cosmic computer. The activity, movement and potentiality of each of its cells leaves even the greatest of scientists awe-struck. Great energy is generated in the direction in which these cells are applied. All the physical energy of a person is diverted in the direction of his desires, aspirations and cravings.

Emotions first arise in human mind. When the mind concentrates on such emotions a magnetic field is created which attracts the desired elements from the atmosphere. This is the science of meditation. On this basis (*AdiShakti*) the power of the primordial energy pervading the interior of the nature can be attracted by the *Sadhak* towards him and retained by him within himself.

Gayatri should be meditated upon daily at the time of *Jap* or at any convenient time. The *Sadhak* should sit for meditation in a secluded place having calm and quiet atmosphere. Mind should be steady and the body relaxed. While meditating during *Jap* one should sit in cross-legged position, keeping the backbone straight. When not meditating with *Jap* one can sit on an easy-chair or take the support of a large round pillow, wall or a tree. Body should be relaxed, as if it is life-less. Eyes should be closed, both the hands should be rested in the lap and it should be visualized that nothing but a vast blue space exists everywhere. At the time of *Pralaya* (universal annihilation) nothing survives except the blue sky or space. A mental picture of such a stage of universal annihilation should be drawn in imagination and when it is fully established, a small round mass of light should be visualized in distant space by inner vision. Thus *Gayatri* should be meditated in the form of a small brilliant star, as bright as the sun. With development of concentration in meditation this round mass of light comes more and more closer and becomes bigger and brighter.

On minute observation, black spots are visible in the middle portion of the Sun or Moon. In the same way in the round mass of light of *Gayatri* a faint image of *Gayatri* should be visualized in the beginning. Slowly and gradually this image appears to be clearer - smiling, speaking, sensitive and lively to the *Sadhak*. Before starting meditation the picture of *Gayatri Mata* should be examined minutely, lovingly and repeatedly along with its each and every part and it should be firmly established in the mind in such a way that the *Sadhak* may be able to formulate a mental glimpse of that image within the round mass of light. In due course of time a beautiful and enchanting image of *Gayatri Mata* surrounded by a round mass of brilliant light will be visible to the *Sadhak*.

Just as a person sitting in the sun feels warmth, similarly the proximity of *Gayatri* in the form of a mass of light suffuses the *Sadhak's* mind, his inner-self and his entire body with divine light. Just as iron, when put in the fire, becomes red-hot, so also, when the *Sadhak* retains the brilliance of *Gayatri* within himself during meditation, he becomes one with the Almighty Goddess, becomes a *rishi*, radiant with *Brahmateja*. He feels as if his whole body has become red hot like pure gold and a celestial, divine, sun-like light shines through him. The impurities, sins etc. of the *Sadhak's* soul are burnt out in this light. He feels himself god-like, pure, fearless, pious and detached.

In this meditation, lights of different colours are seen. Sometimes small and big stars of different colours are seen appearing and disappearing in this light. They are seen moving from one direction to other, sometimes traversing back in opposite directions. Sometimes, they are seen moving round in a circle and also shooting fast like an arrow. These are all good omens of progress in meditation. With the growth of the energy of *Gayatri* within the soul, several potentialities and qualities start developing which are reflected in the form of small masses of light of different colours.

When this *Sadhana* becomes more mature and profound, the brilliance of *Gayatri* stabilizes in the middle of the brain or heart. This is the stage of attaining *Siddhi*. When the *Sadhak* attracts that brilliance from the outer space and settles it within himself, a stage is reached where his body and *Gayatri*'s life force combine at one point. Just as a person, under the influence of an evil spirit, acts according to the will of the latter, so also after establishing *Gayatri* within himself, the thoughts, actions, behaviour, feelings, tastes, desires, aspirations of the *Sadhak* are oriented towards selflessness and universal good. Progressively, animality decreases and divinity increases.

This is the ideal form of meditation of *Gayatri*. When the *Sadhak* meditates on *Gayatri* in the form of a mass of light, he should feel that along with its rays, wisdom, virtuousness and divine energy are being infused in him. When the *Sadhak* comes out of such a meditation he feels that the proportion of wisdom, purity and refinement has increased within his mind and body. The *Sadhak* in due course, becomes a store of divine light (*Brahmateja*). This divine light is like a bank draft which can be instantly got encashed at any bank of *Shreya* or *preya* and divine or material riches, as the case may be, obtained in lieu thereof.



PRAGYA YOG SADHANA

The present is the time of the advent of *Pragya-yug* (super-consciousness). Incarnations have their own times. Worship of *Adya-Shakti Maha-pragya* is essential for the solution of the unprecedented problems of this age. Divine powers had associated themselves with Ram, Krishna, and Buddha and had fulfilled their appointed purposes. These days, the demon of crass cynicism, self indulgence and self-aggrandizement is bent upon causing destruction. The descent of *Maha-pragya* will usher in the dawn of the New Era of peace and the end of the reign of the Devil, epitomized by *Asuras* like Bhasmasur, Hiranyakashyap, Mahishasur, and Vrattasur. By the *Sadhana* of *Pragya-yog* spiritual power, efficiency and effectiveness should be amassed by divinely inspired souls (*Devatmas*) for the final assault on the citadel of the anti-divine forces.

Adya-Shakti Gayatri has always been the basis of universal worship not only by the people in general but also by *rishis*, *Devtas*. In the present times it has special importance in view of the *Yug-dharma*. It will refine the outlook and facilitate improvement in virtues (*gun*), actions (*Karma*) and nature (*Swabhav*) of *Sadhaks*. *Gayatri Sadhana* develops brilliance, vigour and vitality (*Ojas*, *Tejas* and *Varchas*) in the *Sadhaks*.

For acquiring spiritual capabilities one has to perform *Sadhana*. *Pragya-yog* constitutes the main ingredient of *Kalp-Sadhana* session which is compulsory for all. It is an all-round, comprehensive programme of *Gayatri-Sadhana* which cannot be fulfilled by *Mantra-Jap* alone. Food alone is not enough for the body. Other things like water, breathing, sleeping, clothing, answering the call of nature etc. play an important role in overall wellbeing of the body. So also *Gayatri-*

Sadhana should be linked with *pragya-yog* so that it may not remain one-sided.

Minimum *Jap* of three *malas* has been prescribed in *Pragya-yog* for purification of physical, subtle and casual bodies. In *Kalpa-Sadhana* three *Anusthans* of 108 *malas* are performed in a month, while in brief nine day's *Sadhana*, *Anusthan* of 108 *malas* is done. While doing *Jap* one has to meditate upon *Savita*, in the form of golden rising Sun, with a feeling that the body, mind and the inner-self are being filled with divine light and life energy, resulting in transformation of the individual self into its divine image.

Gyan-yog:- *Pragya-yog* can be divided into *Gyan-yog* and *Karma-yog*. In *Gyan-yog*, as soon as one gets up in the morning he should contemplate on *Atma-bodh* and feel that human birth is the greatest gift of God, given in trust for one's own good as well as for promoting universal good. Each day should be regarded as an entire life span and programme for its best utilization should be chalked out, with a determination to implement it in a well-planned manner. Fifteen minutes should be spent daily in *Atma-bodh Sadhana*.

Just before going to sleep in the night, while lying on the bed, the *Sadhak* should remember the end of life and regard death as an unannounced visitor. Then think about reaching in *Yamllok* after death, where you are required to explain whether the precious gift of human life given to you has been properly utilized or has been wastefully squandered. Ponder on the certainty of suffering in countless inferior-most births, as a result of sins of omission and commission. Think of the future along with the present and plan the present in such a way that the future may be bright. Deeds of the entire day should be analysed and lapses should be repented upon and penance done. It should be resolved that tomorrow will be much better than today. With these thoughts, one should go to sleep thinking that he is voluntarily em-

bracing death (*Chir-nidra*). This meditation should also be like the morning *Sadhana* of *Atma-bodh*, of fifteen minutes duration.

The process of cleansing is Involved in morning contemplation of *Atma-bodh* and of purification in meditation at night. Their combination constitutes *Gyan-yog*. Contemplation comprises of four kinds of *Sanyam*. Controlling craving for delicious dishes and thinking about sex-indulgence is known as *Indriya-sanyam*. In *Samay-sanyam*, a busy routine is chalked out so that there be no scope for wasting of time. Leading life of the standard of an average Indian, and preparing an exemplary budget providing for contribution towards discharging the debt of the society is known as *Arth-sanyam*. In *Vichar-sanyam*, useless, anti-social, immoral thoughts are removed from the mind and the mind is concentrated on positive thoughts, feelings and future projections. These four *Sanyams* are known as practical *Tap Sadhana*.

Meditation (*Manan*) consists of (i) *Atma-chintan*, (ii) *Atma-sudhar* (iii) *Atma-nirman* and (iv) *Atma-vikas*. *Atma-chintan* is self-analysis in which one has to analyse his mental condition and discriminate the right from wrong. In *Atma-sudhar*, one should seriously and sincerely aspire to cultivate the virtues which he is still lacking. In *Atma-vikas*, one has to consider himself as world citizen and conduct his daily life in accordance with the principle of “*Vasudhaiva Kutumbakam*”. One has to shake off the bondage to greed and attachment induced by selfishness. Considering one’s self in all and all in one’s self, a *Sadhak* should persistently aspire to share in the happiness and sorrows of others. This is *Yoga-Sadhana* in practical life. Contemplation is known as *Tap* and meditation as *Yog* which, on being practised together, help in reaching the ultimate goal of life:- Self-realization. This is in brief, can be called *Brahma-vidya*, the philosophical concept of *Pragya yog*.

Karm Yog:- Worship which is called *Kriya-yog* is an essential ingredient of *Nitya-Karma*. After daily routine and taking bath one should sit, with a calm and quiet mind, at a fixed place and fixed time. Minimum *Jap* of three *malas* of *Gayatri* is essential. The entire worship takes about half

an hour. The chief ingredients of *Pragya yog* in action are (1) *Atma-shodhan* (2) *Dev poojan* (3) *Jap* (4) *Dhyan* and (5) *Visarjan*.

(1) *Atma-shodhan* :- One has to sit with folded legs and perform (i) *Pavitrikan*, sprinkling of water on the body. (ii) *Achaman*, pouring of three spoons of water in the mouth. (iii) *Shikha-vandan*, touching *shikha*, the crown of the head. (iv) *Pranayam*- inhaling deeply and slowly, restraining and exhaling. (v) *Nyas*- taking water in left palm dipping the fingers of right hand in the water and touching different parts of the body with the tips of fingers of the right hand in the prescribed manner. With these five acts a feeling of increasing purity and righteousness should be linked. Only pious and nobly brilliant persons are entitled to get entry into the kingdom of God and seek His grace. Therefore, the aspirants on the path of self-realization have first of all, to do *Atma-shodhan*.

(2) *Dev-poojan* :- True aspirants should regard awakening of the indwelling *maha-pragya*, *Ritambhara Gayatri*, as the fundamental aim of their worship. The picture of *Gayatri Mata* should be kept on a decorated altar as a symbol of *Maha-pragya* and should be saluted deferentially with head bowed down.

Intimacy is established with the deity by *Panchopchar* worship by symbolic dedication of (i) *Jal* (water) (ii) *Akshat* (rice) (iii) *Pushp* (Flowers) (iv) *Dhoop-deep* (incense and lighted lamp) and (v) *Naivedya* (sweet offering), and keeping them one by one in a dish. Water is symbolic of modesty and compassion. Rice implies happiness, prosperity and beauty. *Dhoop-deep* implies spreading light by self-effacement. *Naivedya* implies sweetness and gentleness of nature. By *Panchopchar* worship the *Sadhak* resolves to equip his personality with righteousness.

(3) *Jap*:- Minimum *Jap* of three *malas* of *Gayatri* has to be done daily, which takes about 15 minutes time. It should be regarded as a cleansing process. The object of *Jap* is to ardently invite divinity to illuminate one's innerself and all one's daily activities.

(4) Dhyan :- While different parts of the body get engaged in *Jap*, the mind should remain immersed in remembering the Divine. In *Sakar Dhyan*, one has to sit in close proximity of *Gayatri Mata* and feel continuous inflow of Her love and affection within him. In *Nirakar dhyan*, one has to contemplate on the golden rising Sun and inflow of its rays in the body and mind in the form of faith, *Pragya and Nistha*. This helps in concentration of mind.

Surya-Arghyadan, Visarjan - Water contained in the *Kalash* kept on the *Tulsi* plant. Water symbolizes one's own soul and Sun as symbol of *Virat*, universal *Brahma*. *Suryarghya* implies surrender and consecration of the individual self to the *Virat Brahma* (Omnipresent God). On one day in a week, either on Sunday or Thursday only one meal should be taken. On this day only *Aswad Bhojan* (saltless diet) should be taken and *Brahmacharya* observed. Silence should be observed for two hours in the early morning.

On these days specific spiritual energy currents emanate from the invisible centre of Himalayas during the periods of one hour each just before sunrise and after sunset to inspire and strengthen seeking souls to discharge obligations of *Yug-dharma*. Only specific persons duly authorized from Shantikunj, should aspire to receive these currents daily, but all *Pragya-Parijans* should get its benefit once a week. These energy currents should be invoked on the day on which three vows, *Aswad-vrat, Brahmacharya* and *maun* (silence) are observed. The following procedure should be followed.

Sit down in *Dhyan mudra*, straight spine with motionless body, closed eyes and hands one over the other in the lap, at some quiet place at the prescribed time facing the east with unperturbed mind. The rising golden Sun of the dawn behind the snow-capped *Sumeru* top of the middle Himalayas spreading its golden rays should be contemplated and felt. It should be visualised that the Sun's rays are flowing in the *Sadhak's* physical subtle and causal bodies and he is becoming en-

lightened and vibrant with energy and turns into a personification of light. Then there is a union between the Light symbolizing God and the enlightened soul of the *Sadhak*. The *Bhakt* surrenders to God and receives His grace. This giving and taking goes on. There is a complete sense of self-surrender, end of duality, merger and oneness with God. It is felt as if nectar is raining all around and the mind gets filled up and flooded with happiness, eternal bliss and joyfulness. This results in physical, subtle and causal attainments in the form of *nistha*, *pragya* and *shraddha* and there is experience of gratification, contentment, peace and tranquillity (*tripti*, *tushti* and *Shanti*).

This meditation and contemplation should be done for fifteen minutes in the beginning, raising it by a minute every week and extending it up to half an hour. This weekly *Sadhana* of divine energy assimilation should be concluded by silent mental chanting of *Tamso ma jyotir gamaya*, *Asto ma sad gamaya*, *mratyor ma mritamgamaya* and humming of *Onkar* five times.

Agni-hotra is an essential part of *Pragya-yog* along with *Jap* and *Dhyan*. In *Gayatri teerth* Shantikunj, *Yagya* is performed daily. The *Sadhaks* participate in it as an integral part of their *Sadhana*. The facility provided by the mission should be fully utilized. Those who are in a position to contribute towards *Yagya* expenditure should do so.

Jap, *Yagya* and *Brahma-bhoj* are triple parts of *Anusthan*. Instead of feeding undesirable persons, it is more appropriate to contribute to the free kitchen of Shantikunj according to one's own faith. This amount is utilized in providing food to the *Sadhaks* who are not able to pay for their food as also to pilgrims who visit Shantikunj daily and are served with food in the Ashram dining hall. Such a contribution amounts to *Brahma-bhoj* in the true sense of the term. Such donations also form part of *Pragya-yog Sadhana*.



ESSENTIAL ELEMENTS OF *GAYATRI SADHANA*

Importance of Steadiness and concentration of mind in *Sadhana*.

A *Sadhak* should remove all disturbing thoughts from his mind and perform *Sadhana* with an unperturbed and quiet mind. He should have firm faith, confidence, devotion and reverence. It can hardly be termed *Sadhana* if the mouth utters the *Mantra*, the hand works on the rosary but the mind wanders wildly. The magnetic field to attract *Gayatri* cannot be created so long as the mind remains wavering and restless.

The other obstacle in *Sadhana* is lack of faith. Some people are by nature cynical and lack in depth of feelings. They have no real faith in spiritual pursuits. Words of praise from someone just arouse some casual curiosity in their minds. They think that by merely chanting a few *Mantras* their most-coveted desires might be fulfilled. Some persons are even seen taking a vow to do prescribed *Jap* after their desires have been fulfilled. Probably they assume that divine powers might be sitting hungry in the absence of their worship. This tendency of crude bargaining is ridiculous and reveals the shallowness of their faith.

However, if persons who are lacking in faith, devotion and reverence and those who have an unsteady mind perform *Gayatri Sadhana* regularly, they are able to overcome these defects and in course of time, their *Sadhana* starts progressing smoothly. By and by faith and confidence are built up and they achieve concentration of mind. A person should, therefore, get started in *Sadhana*, although his mind may be unsteady. A day will come when he will overcome his defects

and will receive Divine Mother's grace. He will then understand that faith, confidence, devotion and reverence have a mighty power with the help of which impossible looking tasks can be accomplished, as was done by Bhagirath.

Essential Rules to be observed by *Gayatri Sadhaks*

A person engaged in *Gayatri Sadhana* is required to observe the following rules :-

- 1) The body should be cleaned by taking bath before sitting in *Sadhana*. In the event of any disability, seasonal unfavourableness or illness one can make do by washing hands and face or by taking a sponge bath with a wet cloth.
- 2) One should wear as few clothes as possible at the time of *Sadhana*. If there is excessive cold a blanket may be used instead of putting on tight clothes.
- 3) The *Sadhak* should find out an open secluded place for *Sadhana* where the atmosphere is calm and quiet. A field, garden, temple or the bank of a river or lake are best suited for this purpose. But, if such a place is not available, a clean calm and quiet portion of the house can be selected.
- 4) It is better to put on newly washed clothes while doing *Sadhana*.
- 5) The *Sadhak* should sit in cross-legged, comfortable position so that there may not be difficulty in sitting in that posture for a long time, and the mind is not distracted by a sense of physical discomfort.
- 6) The back-bone should be kept erect so that the spinal column remains straight and there is no obstruction in the flow of *Pran* in *Sushumna*.
- 7) One should not sit for *Sadhana* on bare ground. The energy which is generated flows out into the earth if one sits on the ground. A mat

prepared of *Kusha* is best for this purpose. In its absence one can sit on a cotton mat. Woollen and leather carpets are used only for *Tantrik Sadhana* of *Gayatri*.

8) Rosary of *Tulsi* or Sandalwood beads should be used. Rosaries of *rudraksh*, red-sandal-wood and conch-shells are used only for *Tantrik Sadhana* of *Gayatri*.

9) *Jap* should be started two hours before sunrise. In the evening it should be finished an hour after Sunset. Only *Tantrik Sadhanas* are performed around midnight. The *non-Tantrik Shadhana* should not be performed during the night.

10) Special attention should be paid in *Sadhana* to four matters. Firstly, the mind should not run hither and thither. If it does so, it should be gently persuaded to meditate on the beautiful image of the Mother. Secondly, there should be unflinching faith and belief in the Divine Mother. Persons with wavering faith cannot derive full advantage of *Sadhana*. Thirdly, the *Sadhak* should resolutely stick to *Sadhana*. Lack of enthusiasm, dejection, ill-health, delay in getting benefits immediately and other worldly difficulties act as obstacles in *Sadhana*. Ignoring them, the *Sadhak* keeps on advancing on his way. Fourthly, regularity or continuity is an essential rule of *Sadhana*. Howsoever, busy one may be, and even while placed in adverse circumstances, Mother's worship should not be interrupted. Irregularity in this respect is harmful. Due compliance of these four rules makes the progress in *Sadhana* smooth and sure.

11) *Jap* of one rosary or one hundred and eight *Mantras* should be performed daily. If more *Jap* could be done it is so much the better.

12) Before starting *Sadhana* some experienced righteous person should be made *Sadhana-guru*. It should be ascertained from the *Guru* which type of *Sadhana* is appropriate. A patient is not competent to diagnose and treat his own disease. He has to seek the help of

some physician. Similarly, a *Sadhana-Guru* is needed to suggest appropriate *Sadhana* to rectify drawbacks and solve difficulties.

13) The *Sadhak* should sit facing the East (towards the Sun) in the morning and West in the evening.

14) If one feels tired in sitting in one posture there is no harm in changing the posture.

15) On being required to get up in between for answering the call of nature or for any urgent work, *Sadhana* can be resumed after washing hands, face etc. with pure water. In that event, *Jap* of one additional rosary should be performed by way of penance for such an interruption.

16) If on any day there is break in *Sadhana* for some unavoidable reason additional *Jap* should be performed the next day by way of compensation.

17) Performance of *Jap* rosary should be stopped during the period of impurity, in the event of any death or birth in the family. Only mental *Jap* can be done during this period. If such an emergency arises during *Anusthan* of 1.25 lakh, it should be discontinued during this period and resumed after the expiring of the period of impurity. Additional *Jap* of one thousand *Mantras* should be performed for purification in lieu of such an interruption.

18) There is no necessity of taking bath during long journeys or illness. In such an event, mental *Jap* can be performed during the journey or lying on bed during illness.

19) The food and daily routine of the *Sadhak* should be righteous (*Satwik*). In food, the *Sadhak* should eat *Satoguni*, simple easily digestible food prepared by some pious person. Chillies, excessive spices and pungent articles, fried dishes, sweets, stale food-stuffs kept overnight, meat, intoxicants, food prepared from money earned through

foul means, and food offered disdainfully should be avoided, as far as possible.

20) It is always desirable to observe *Brahmacharya*, but it is specifically essential to observe it during *Gayatri Anusthan*.

21) It is also desirable to follow some specific disciplines during *Anusthans*. (1) The *Sadhak* should avoid getting hair of his head cut although he can shave himself. (2) He should sleep on a hard, wooden bed or on the ground and not on a cot. (3) Foot-wear of leather should be avoided. (4) Food, if possible, should be taken only once a day. Fruits or milk can be taken in the evening. (5) The *Sadhak* should do his own service himself. He should not, as far as possible, allow his body and clothes to be touched by others.

22) *Sumeru* (the central big bead) of the rosary should not be crossed while doing *Jap*. After completion of the rosary every time, the *Sumeru* should be touched on the eyes and forehead and after reversing it, *Jap* should be resumed till the *Sumeru* is reached again. Materials of worship should be placed at such a place that they are not touched by others.

23) There should be no slackness in maintaining cleanliness of the place and articles of worship. Cleanliness of body and clothes is also essential. *Jap* is more useful if it is done in a fixed number at a fixed time and place.

There is no harm in doing *Sadhana* anywhere at whatever time with unsteady mind, but such symbolic worship is not as beneficial as one which is done with utmost sincerity and with observance of above mentioned guidelines.

***Gayatri Sadhana* is never harmful**

There are specific rules and procedures for *Mantra Sadhana* in general by which *Anusthans*, *Puruscharans* are performed. Ordinarily,

any *Anusthan* performed in violation of the prescribed procedure may result in harm instead of doing good.

There are innumerable instances wherein the *Sadhak* had to suffer on account of certain omissions in the *Sadhana*. People have sometimes become insane. There are also instances narrated in the scriptures and history about people suffering from illness, death or loss of property due to such aberrations. As the story goes, *Vrattra* and *Indra* had to suffer great calamity on account of wrong pronunciation of *Ved-Mantras*.

It is but appropriate that like other *Ved-Mantra*, *Gayatri Mantra* should also be pronounced correctly in a rhythm and its *Sadhana* should be performed in the prescribed manner, so that it may bestow the desired results. Yet, there is one speciality in *Vedmata Gayatri* that an aberration in *Gayatri Sadhana* done through ignorance does not cause harm. Just as a compassionate, generous, wise mother always thinks of her child's welfare, so also, *Gayatri* always promotes the wellbeing of the *Sadhak*. Children often commit mistakes and behave disrespectfully and rudely towards their mother. Even then, the mother does not entertain any malice nor does she harm them. When worldly mothers are so kind and forgiving, far more so is *Vedmata-Gayatri* who is Mother of all the Universe and is divine Ganga of righteousness. She is moved by faith and devotion of her devotees. *Sadhak's* aberrations in performance of rituals of *Sadhana* due to ignorance are washed away in the divine stream of Mother's love and affection.

Lord Krishna has assured in the Gita that no good action ever reacts adversely. A work done, bona-fide, with good intention is bound to have good results. Righteous action, howsoever small it may be, safeguards a person against perils, fears and apprehensions.

Once *Gayatri Sadhana* has been started, the mind is slowly and steadily attracted towards it and if, for some reason, it is given up by

the *Sadhak*, a keen desire to resume *Sadhana* again repeatedly surges up in his mind. After tasting some delicious dish once, a person desires to savour it again and again. In the same way, spiritual food is as sweet as nectar and is so tasteful that the soul insists in, craves for and cries repeatedly to get it. It never results in any distress, calamity or hardship. It may be that due to certain omissions or mistakes one may not get the expected benefits but there is not the least doubt that even little of *Sadhana* does not go in vain.

No Discrimination in Gayatri Sadhana

God has created all human beings. How can there be any discrimination on grounds of caste, creed, colour or sex? All have equal claim on the objects created by God. The sun, moon, air, water etc. are all being liberally used by every one. No one has the right to cause obstruction or put any restrictions in the free flow of these divine gifts.

Gayatri Mantra manifested through *Brahma* in the beginning of the creation. *Brahma* interpreted it by four mouths in the form of four *Vedas*. This knowledge is for the benefit of all mankind. Persons of all castes, creeds, and of both sexes have equal right to adopt *Gayatri Mantra* as means of their *Sadhana*.

Unfortunately, in the dark feudalistic era of middle ages, discrimination on the grounds of high and low, master and slave, came in vogue. This discrimination created a gulf of high and low castes and mankind was divided into several hierarchical divisions.

Pronouncing women and *Shoodras* as undeserving, so that they may consider themselves to be inferior, several such practices were initiated in which male members of *Savarnas* (high caste people) enjoyed all the rights, while women, *Shoodras* and slaves were deprived of all of them. Thus, was it proclaimed by feudal lords and priests that women and *Shoodras* have no right to chant *Gayatri Mantra*. *Pandits* interpolated some fake couplets here and there in some scriptural texts, so that people may believe that discrimination on the grounds of

caste, creed and sex was an ancient tradition duly approved by the *Shastras*.

The present is, however, an era of enlightenment, of fundamental human rights of equality for all. Women and the so-called *Shoodras* are integral part and parcel of mankind. They have been guaranteed equal rights in the constitution. This is equally applicable in respect of *Gayatri Mantra*. It uniformly belongs to all the human race. Persons belonging to any country, caste, religion or sex can, gladly, adopt *Gayatri Mantra* for *Sadhana* and derive benefit from it. It must not be confined to *Brahmans* or *Dwijas* alone.



GAYATRI ANUSTHAN

Inexhaustible Source of Spiritual Energy

The scriptures prescribe that *Gayatri* should be worshipped thrice daily during *Trikal Sandhaya* in the morning, at noon and in the evening. It is all the more beneficial if *Jap*, worship, meditation and contemplation of *Gayatri* is done even more intensively. But for specific purposes, when more energy is required to be generated, specific performance which is known as *Anusthan* is done. When long journey is proposed to be undertaken, special food and adequate money are kept for being used in transit. *Anusthan*, similarly is like journey expenses. When this energy capital is accumulated, *Sadhak's* journey through life, whether in mundane or spiritual pursuit, becomes easier and smoother.

When a tiger pounces upon a deer or a cat attacks a mouse or a heron attacks a fish, they pause for a moment, stop breathing, move back a little, and sharpen all their inner faculties and then charge suddenly on their prey. An athlete in high or long jump, stops for a moment, moves back a little and then leaps up or forward. A wrestler also takes a counter-move and suddenly changes his strategy. A marksman has also to do the same thing before shooting. In *Anusthan*, same thing has to be done on spiritual level. If any calamity has to be averted or some success achieved it is done by performance of *Anusthan*.

The baby cries 'ma-ma' and loving conversation between him and his mother goes on throughout the day, But when due to some emergency the child cries loudly and bitterly his mother abandons all work, rushes and attends to the child. *Anushtan* is such an emergency call of *Sadhak* which has specific force and magnetism in it. The *Sadhak*, thereby, attracts within him, the extraordinary energy of *Gayatri*.

When human endeavour fails, there is no way out to avert a crisis. Darkness prevails all-around, the future appears grimly dark, circumstances become menacingly adverse. In such a plight, it is but natural to become nervous. The intellect of such a worried and dejected person does not work properly. A pigeon caught in a net is entrapped more and more when it flutters to get out of it. On such occasions, the name of God is the only strength. Draupadi, Narsi, Prahlad etc. had to call upon Divine help in a state of utter helplessness. When human efforts fail, the entire situation is changed by divine intervention. The intense dark night of calamity suddenly disappears with the out-break of Light and a person is able to see the right path. *Anusthan* erupts in the heart in the form of light which enlightens the path.

Extra-ordinary relief is obtained by *Gayatri Anusthan* in worldly difficulties, mental disturbance and internal restlessness. No doubt, *Gayatri* does not literally give the *Sadhak* a golden treasure. But it is also true that by its influence fundamental positive changes take place in human attitude and mentality which make it possible to find appropriate solutions to difficulties. Appropriate intelligence, wisdom and far-sightedness are intuitively revealed to the *Sadhak* to enable him to surmount the special difficulties and challenges faced by him. Some irrelevant way ward thoughts, desires and cravings overpower a person having a confused mind on account of which he remains unhappy for no reason. *Gayatri Sadhana* cleanses the mind in such a way that things which formerly appeared to be crucially important appear to be insubstantial and trivial. Such internal changes take place by *Anushtan* on account of which an unhappy, worried and harassed person suddenly finds himself uplifted into a state of peace, harmony and joy.

Jap of 1,25,000 *Mantras* is known as *Anusthan*. There are certain conditions for a thing to attain maturity. Pulse, vegetables, bricks, glass etc. require to be heated upto a particular temperature. Fruits take their own time to ripen. Eggs need specific time for hatching. A baby takes its due time in mother's womb before birth. Premature action in

all such matters results in complications and failure. In *Anusthan*, performance of *Jap* of 1,25,000 *Mantras* in the prescribed period culminates in desired fulfilment.

Procedure of *Anusthan*

Anusthan can be started in any month. *Panchmi*, *Ekadshi*, *Poornmasi* are considered auspicious days to begin. The attributes of *Durga*, *Saraswati* and *Lakshyami* are prominent on *Panchami*, *Ekadashi* and *Poornmasi* respectively. There is no bar of *Shukla* or *Krishna paksha*, although *Shukla-paksha* is considered more auspicious.

During *Anusthan*, *Gayatri* should be invoked before starting and reverently bidden to leave at the end of worship daily. In this process, sentiments and prayer play the key role. The presence of divine, kind-hearted, affectionate Universal Mother *Gayatri* should be invoked by praying in Sanskrit or in one's own mother tongue. It should be believed that accepting the prayer, the Mother has been kind enough to appear. At the time of *Visarjan* (leaving), the divine all powerful Mother should be prayed to in Sanskrit or in one's own language to kindly leave and it should be believed that, accepting the prayer, She has left.

There is reference in several books that *Yagya* (offering in sacrificial fire) of one-tenth of total amount of *Jap* and *Tarpan* of one-tenth of *Yagya* should be performed and one-tenth proportion of *Tarpan* should be devoted to feeding *Brahmans*. But this rule applies to *Anusthan* done by *Tantrik* method only. In *Anushtan* performed according to the way of *Vedik Yog* system *Tarpan* is not necessary. But at the end of *Anusthan*, *Yagya* of at least 108 *Ahuti* offerings in sacrificial fire has to be performed although more can be done if it is convenient. Similarly, at least three *Brahmans* should be fed. No limit has been prescribed for offering money in charity. It may be done according to *Sadhak's* resources and faith.

In *Nirakar* worship *Bhagwati Gayatri* should be installed as *Shakti* on an altar decorated with beautiful flowers. In *Sakar* worship a beautiful picture or image of *Bhagwati* may be installed on such an altar decorated with flowers. Some *Sadhaks* invoke *Bhagwati* in the spark of incense-stick or in the pointed flame of the lighted lamp kept on the altar and feel the presence of their adorable Deity. At the time of *Visarjan*, the idol/picture should be made to sleep and should be removed and immersed in some river, tank or holy place. Half-burnt incense-sticks or wick of the lamp should be extinguished and should also be immersed along with the flowers. Half-burnt wick should not be used the next day.

Five articles have mainly been considered essential and auspicious in *Gayatri* worship. Incense should be burnt, *lamp* should be lighted, *naivedya* (sweet offering) should be offered, sandal-wood paste should be applied and *rice* should be scattered. If *Gayatri* has been installed in the form of a lighted lamp, a water pot should be kept as fifth article of worship.

The *Sadhak* should sit in the morning on clean, ground on a carpet of *Kush*, facing the East, and keep a pot of water close by. The lamp should remain lighted and incense should burn throughout the *Jap*. If the lamp is extinguished, it should be relighted by placing a new wick in it. The *Ghrit* remaining in the lamp can be used again.

Jap should be started immediately after installation and worship of *Gayatri* on the altar. This should be the daily routine. Mind should be steady and full of devotion during *Jap*. Whenever it goes astray, it should be reined in, brought under control and concentration practised. By this method power of concentration will develop day by day.

The system of completing *Jap* of 1,25,000 *Mantras* in forty days is in vogue since ancient times. But a weak person or those who are not habituated by earlier practice may complete it within two months. The

number of daily *Jap* of twenty rosaries or *malas* (of 108 *Mantras* each) should be done daily. To facilitate counting of rosaries or *malas*, small tablets of chalk clay wetted with Ganga water should be kept at one place. *Jap* should be closed when all the tablets are collected at the other end. There are no chances of error if such a system is adopted.

The *Mantra* of invoking the *Gayatri* is as follows :-

आयातु वरदे देवि त्र्यक्षरे ब्रह्मवादिनि ।
गायत्रि छन्दसां मात ब्रह्मयोने नमोऽस्तुते ॥

The *Mantra* of *Visarjan* is as under :-

उत्तमे शिखरे देवि भूम्यां पर्वतमूर्धनि ।
ब्राह्मणेभ्योह्यनुज्ञातं गच्छदेवि यथासुखम् ॥

At the end of *Anusthan*, *Yagya* should be performed, money should be offered in charity and *Brahmbhoj* done according to one's resources. For *Brahmbhoj* only such *Brahmans* are invited who are real *Brahmans* and are devoted to God. Money given in charity or food served to undeserving persons goes waste.

Gayatri Sadhana in Nav Durga

Although, winter, summer and rains have been described to be three seasons, strictly speaking there are only two seasons, namely winter and summer. The period of conjunction when one season ends and the other starts is known as *Nav-Durga*.

The time when day and night meet is known as morning or evening twilight (*Sandhya-kal*) and this is considered to be an important period. Taking of food, sleeping, indulging in sex, commencing journey and similar other works are, forbidden at the time of sunrise and sunset. This time has to be utilized in meditation, worship, *Sadhana* etc. for which it is best suited and yields wonderful results with minimum effort. The meeting period of summer and winter is an auspicious period like morning and evening twilight. As the story goes in *Purans*,

seasons become menstruous during these nine days of *Nav-Durga*. Just as all precautions are taken in respect of food, rest, behaviour etc. during the period of menstruation, similarly, precautions have to be taken during these periods of *Nav-Durga*.

Physicians know it well that there is great impact on the body due to change in seasons in the month of *Ashwin* and *Chaitra* and several persons catch fever, influenza, small-pox, diarrhoea, dejection etc. The hospitals remain flooded with patients these days. *Vaidyas* who deal in *Ayurvedic* medicine and naturopathy consider this period of *Asvin* and *Chaitra* most suitable for stimulating vomiting, purgation, perspiration and similar other acts for purification of the body. Both *Nav-durgas* are followed by important festivals of *Dashehra* and *Ramnavami*. Goddess *Durga* manifested herself at the end of *Asvin Nav-Durga*. *Bhagwan Ram* incarnated at the end of *Chaitra Nav-Durga*.

Apparently this period of change of season appears to be harmful because most of the people suffer from one ailment or the other. But in fact this is not so. The immune system of the body tries to set right all defects and diseases which develop on account of transgressions committed during the previous six months in food and daily routine. The process of self-purification manifests itself in the form of cough, cold, fever etc. If the body gets an opportunity to cleanse itself by observing fast and taking limited balanced diet and the mind remains engrossed in *Jap* and worship, physical and mental impurities can be easily thrown out and health fully restored. This small *Anusthan* of *Gayatri* is, therefore, extremely useful from health point of view also.

Nav-Durga falls in *Shukla paksha* from *Pratipada* to *Navmi* in *Ashwin* and *Chaitra*. This is the time best suited for *Gayatri Sadhana*. *Jap* of twenty-four thousand *Mantras* should be performed and fast should be observed during these days. This mini *Sadhana* is as useful as a big *Anusthan*.

Food consisting of cereals at one time and milk and fruits or milk or fruits should be taken at the other time. Those who can afford to remain on the diet of fruits and milk or milk alone can do so if their health permits. The *Sadhak* should get up early and sit for *Sadhana* in the small hours of the morning (*Brahma-muhurt*) after finishing daily routine like bath etc. in the manner already prescribed. Twenty-four thousand *Japas* are to be performed in nine days. This can be done by performing *jap* of 27 rosaries daily, which would take three to four hours. If it appears to be strenuous to complete *Jap* in one sitting, a major portion of it should be finished in the morning and balance in the evening. *Havan or Yagya* of 108 *Mantras* should be performed on the last day. Offering of money in charity and feeding of *brahmins* should also be done as mentioned earlier.

This small *Anusthan* of nine days should be performed by the *Sadhak* himself in both the *Nav-durgas* every year. If for some reason it is not possible for a person to do it himself, it can be got accomplished by some competent capable *Brahman*. *Sadhana* done during these days proves to be extremely useful for getting rid of anxieties, fulfilling desires and developing spiritual power.

This small *Anusthan* can also be done at any time besides *Nav-Durga*. *Anusthan* of 1,25,000 *Jap* in forty days is a complete *Anusthan* and the smaller one of nine days is its one-fifth part, which should be done according to convenience and need. The wealth of *Tap*, devout austerity, should be amassed in as large a measure as may be possible.

Gayatri Mantra in Miniature Form

Just as small *Anusthan* of nine days has been prescribed for those who are unable to perform full *Anusthan* of 1,25,000 *Mantras* in forty days, similarly, uneducated women or children who are unable to remember full *Gayatri Mantra* of twentyfour letters can perform *Jap* of abridged *Gayatri Mantra* known as *Panchakshari Mantra*. It consists of *Pranav* and three *Vyahritis*, namely , *Om bhoor*

bhuvaha swaha. Just as the seed of all the *Vedas* is *Gayatri Mantra*, so also the origin of *Gayatri Mantra* is *Panchakshari Mantra* consisting of *Pranav* and *Vyahritis*. This small *Mantra* is extremely useful for the convenience of lay persons.



SPECIAL SADHANAS FOR WOMEN

Women have the same right as men in respect of worship of *Vedmata Gayatri*. To convert inertia into momentum two objects of opposite qualities which attract each other are required. Electricity is generated by attraction and repulsion of negative and positive currents. Electrons and protons of an atom get activated on account of their mutual give and take. This conscious creation has been divided into male and female forms to make the eternal animate creation alive, otherwise this universe would have remained enveloped in inconscience. Union of *rayi* and *Pran* energies results in *chaitanya*. If there is no union of male and female elements, consciousness, pleasure, pulsation, speed, activity, growth etc. will all disappear and inconscience will reign supreme in the Universe.

Male and female elements supplement each other. One is incomplete without the other. The importance, utility, position and rights of each are the same. Those who say that women have no right to chant *Gayatri Mantra*, which is a *Ved-Mantra*, are completely mistaken. Of course, uneducated, unwise and impious women are like *Shudra*; and due to their own mental state they become deprived of the right of *Gayatri* worship.

Women have equal right with men to perform all *Sadhanas* relating to *Gayatri* described in this book. It has, however, been observed that housewives who are ever much busy in house-hold chores, who have small children to look after and are unable to maintain cleanliness cannot find time to take up difficult *Sadhanas*. They have to be provided with a technique of *Sadhana* which is easy and does not take much time. Those who cannot remember full *Gayatri Mantra* can make do with chanting the brief *Panchakshari Mantra* (*Om bhoor bhuvaha swaha*). During the period of menses they should suspend regular

Sadhana. The performance of *Anusthan*, if it is being done, should also be suspended during this period. It can be resumed on the expiry of this period, after taking bath.

Issue-less women or those whose children have grown up, unmarried women or widows, can conveniently perform *Gayatri Sadhana* like men. In routine *Sadhana* it is not necessary to observe specific rules and restrictions and there is no bar to discharging normal marital functions. But during specific *Sadhana* or *Anusthan*, the rule of observing *Brahmacharya* is to be strictly followed.

***Sadhana* for Concentration of Mind and Self-realization**

Gayatri Sadhana can be used as an unfailing discipline by widows for exercising self-restraint, controlling sensuousness and for promoting righteousness and wisdom. Feelings of mental peace, steadiness, wisdom and self-restraint start growing from the very day this *Sadhana* is started. Mind is brought under control and wayward thoughts are reigned in and silenced by righteousness. Desires, tastes, actions, sentiments, become pure, pious and righteous (*Satoguni*). Interest develops in self-realization, devout austerity, penance and love of God. Slowly and steadily the *Sadhika* is transformed into a *Sadhwi*, *Tapasvini*, *Brahmavadini*. She sees divinity in the form of *Gayatri* and attains deep inner peace in comparison to which the life of a mere house-wife appears to her to be purposeless.

Before sitting in *Sadhana*, women should take bath in the early morning by warm or cool water according to season. Water which is very hot or very cold is harmful for women. A pot of water should be kept close by. Rosary or *mala* of *Tulsi* and *Kushasan* are best suited. *Gayatri* should be meditated upon in the form of a middle-aged lady with a smiling face, wearing white clothes sitting on a bull, having four hands containing *mala*, *kamandal*, book and lotus flower. This meditation is extremely useful for controlling mind and developing righteousness. Mind should be applied repeatedly on this meditation. In

Jap there should be some sound from the throat, lips should be so moved that even a person sitting close-by is not able to hear what is being uttered. *Jap* can be performed both in the morning as well as in the evening. More *Jap* can also be performed according to convenience. It is all the more beneficial if life of devout austerity and penance could be lived.

***Sadhana* by Unmarried Girls for a Happy Married life.**

Unmarried girls can worship *Bhagwati* for getting peace and happiness in married life. Parvati performed *Tap* according to Narad's directions for getting the husband of her choice and ultimately her aspiration was fulfilled. Sita worshipped Gouri to get the husband of her choice. *Gayatri Sadhana* is beneficial in all respects if it is done by unmarried girls in *Nav-Durga*.

The picture or image of *Gayatri* should be kept on a small carpet or altar and *Chandan*, incense, lighted lamp, rice, grains, flowers and sweets, water etc. should be offered. The lighted lamp or camphor should be moved circularly round the idol or picture of *Gayatri Mata*. *Chandan* can be applied on the fore-head of the idol but not on the picture otherwise it may be spoiled. Eyes should be closed during the meditation. Mental *Jap* of *Gayatri Mantra* at least twenty-four times should be performed. The picture or image of *Gayatri* can, if necessary, be obtained from Shantikunj, Hardwar. *Gayatri Sadhana* is most useful for unmarried girls. It helps them in getting good life-mates and good fortune.

Beneficial *Sadhana* for Married Women

Married women should worship *Gayatri Mata* for happiness, prosperity, health and longevity of their husbands. The spoiled nature, thoughts and behaviour of their husbands get purified and suffused with righteous wisdom with which they are able to discharge their household obligations with enthusiasm and commitment. A woman

who performs this *Sadhana* is loved and respected by all due to her sweet nature, cooperative and service-oriented attitude cultivated as a result of *Sadhana*. House-wives should perform *Gayatri-Sadhana* to set right their own and their family member's deteriorating health, to remove financial stringency, poverty, family disputes, misunderstandings mutual conflicts etc. Family members on her paternal side as well as those belonging to her husband's family, both are benefited by her *Gayatri Sadhana*. However, it is particularly beneficial for family members of the husband of such *Sadhikas*.

Sadhana should be performed in the morning before noon. Food should not be taken till *Sadhana* is completed. Water can be taken. The *Sadhika* should sit with clean body, mind and clothes facing East. Sandal-wood paste mixed with saffron should be applied on the forehead, heart and throat. Image or picture of *Gayatri* should be installed and it should be worshipped according to the prescribed procedure. Yellow coloured flowers, rice, sandal-wood paste mixed with saffron, ladoos of gram-flour should be used for worship and *prasad*. In *Arti*, cow's *ghrit* of yellow colour and if it is not available any *ghrit* mixed with saffron, should be used. Sandalwood powder should be used as incense. In short, preference should be given to maximum use of yellow colour in worship. She should meditate with closed eyes upon Goddess *Gayatri* wearing yellow-coloured clothes, sitting on yellow tiger under yellow coloured sky. At least one of the clothes, if not all, worn by women at the time of worship should be of yellow colour. Meditating in the aforesaid manner, *Jap* of at least twenty-four *Mantras* should be performed. Mind should be applied to *Bhagwati Gayatri* whenever there is an opportunity to do so. Fast should be observed on every *Poornmasi* (full moon day), In daily food one article of yellow colour should always be taken. It is good to oc-

asionally apply paste of turmeric powder on the body. This yellow coloured *Sadhana* is beneficial for making marital life happy.

Sadhana for Progeny

Women whose children always remain sick or die prematurely, who get only male or female issues, who are infertile, or whose issues are pro-crastinators, lazy, dull, wicked, disobedient etc. may get rid of their anxiety by ardently praying to *Vedmata Gayatri*. There are several instances within my knowledge in which childless women had begged the favour of getting a child from *Vedmata Gayatri* and they have been duly blessed by *Bhagwati*. Nothing is impossible for *Gayatri Mata* to grant. There can, therefore, be no impediment for a barren woman being blessed with an issue.

If a pregnant woman meditates upon effulgent Light in their womb before sunrise and sunset and perform mental *Jap* of *Gayatri*, the child to be born will be brilliant, wise, long-living and renowned.

A woman who has no issue should sit in *Sadhana* with a wet cloth around her waist and should meditate as if the light of *Gayatri*, like the rays of the Sun is entering into her womb, through her vagina. Eyes should be closed. This *Sadhana* helps in conception. Kunti had performed this *Sadhana* and had been able to conceive and give birth to *Karna*. This *Sadhana* should not be done by unmarried girls.

Soon after finishing *Sadhana* water should be offered in libation to the Sun and a handful of remaining water should be drunk. By doing this *Sadhana* a barren woman can conceive and those who get abortions or whose children die immediately after birth are able to give birth to normal children.

Mothers having sick, lazy, mischievous or irritable babies should take such babies in their lap and meditate upon *Gayatri* sitting on a swan decorated with pink lotus flowers carrying a conch and a disc in her hands and perform mental *Jap*. This *Jap* has life-transforming effects

on the mind and body of the child. If the baby is still suckling, the mother may feed him at the time of this *Sadhana*. Otherwise, she may touch the head and other parts of the body of the child. Keeping fast on Thursday is useful for the welfare of such children. After finishing *Sadhana* water should be offered in libation to the Sun and remaining water should be sprinkled on the child.

***Sadhana* for a Specific Purpose**

For avoidance of any calamity befalling any member of the family or for removing any obstacle or difficulty coming in the way of some urgent work, nothing is so effective as divine help through the medium of *Gayatri Sadhana*. When fulfillment of any wish is hindered, *Vedmata Gayatri* should be remembered and invoked. Just as a mother rushes to help her child on hearing his cries, the worshipper of *Gayatri* actually experiences boundless compassion and love of the Divine Mother.

Small *Anusthan* of nine days and full *Anusthan* of forty days duration's should be performed to fulfil immediate needs. If a woman cannot perform it herself it should be got done by someone well-versed in *Gayatri Sadhana*. Observance of devout austerity and penance, as already described, helps in pleasing *Bhagwati*. *Gayatri Upasana* of one year's duration fulfils all righteous desires. *Gayatri Anusthans* are as important for women as for men.

In daily *Sadhana*, recital of *Gayatri Chalisa* is most useful for women. Women who put on *Kanthi* around their necks instead of *Yagyopaveet*, attain *dwijatva* and become entitled to worship *Gayatri*.



GAYATRI SADHANA FOR HOUSE-WIVES

God does not discriminate between a son and a daughter. Only persons of crude mentality do so. Women should refuse to listen to the biased views of any person who says that women have no right to do *Gayatri Sadhana*. They can worship it and also perform *Yagya*. Keeping in view the fact that they remain busy throughout the day, a brief routine of *Gayatri Sadhana*, including *Yagya*, convenient to all women is being presented here.

Most of the housewives are extremely busy in the morning in cleaning work, preparing breakfast and doing other daily household chores. In the morning the children go to school and male members have to go out for work and everybody is in a hurry. Most of the household work in the morning has to be done by the house-wife in the morning, although daughters, elderly ladies also give a helping hand. Morning time, therefore, does not suit most of the women-folk for *Sadhana*. In the evening also there is a similar pressure of work on them. Keeping all these factors in view, the time between 12 noon to 3 pm. appears to be most convenient to them for performing *Anusthan-Sadhana* etc. Of course, they can perform *Jap* of one *mala* in the morning after taking bath.

If they happen to do mental *Jap* while cooking meals there will be good effect on all the persons who will take that food. Regular *Jap* should be suspended during the period of menses. Mental *Jap* can, however, be performed in all circumstances. Women who put on *Yagyopaveet* should replace it by a new one after the period of menstruation.

If women are enthusiastic about maintaining holy atmosphere in the house, it will have salutary impact on other members of the family, who will feel automatically inclined to lead virtuous lives. For this, by

way of daily routine, members of the family should not only greet and salute the elders daily in the morning but they should also bow in front of the picture of *Gayatri Mata* placed in the family worship place and chant *Gayatri Mantra* five times.

In the evening, after the members of the family are free from their meals etc., the children should be entertained by reading over to them inspiring stories published by the *Gayatri Mission*, folders etc., which they can easily understand, so that mind and emotions are oriented towards virtuous life. To inspire the elderly members, *Pragya puran*, published in four volumes, should be read over to the whole family daily like *Geeta* and *Ramayan*. This programme can be continued for months. After finishing one reading the process can be repeated again and again.

Keeping in view the fact that people are extremely busy these days and there is general lack of faith and devotion, religious routines which are interesting to all can be adopted. Being masters of the kitchen, women can easily accomplish this sacred task. At the time of preparation of food, the first chapati should be divided into five morsels and chanting *Gayatri Mantra* each morsel should be offered in the fire along with some *ghee* and sugar. The tradition of *Yagya* is an integral part of Indian culture. This process of offering bread-pieces in the fire is symbolic worship and keeps the sentiments of sacrifice, (*Yagya*) alive in us.

While feeding a suckling child, mothers should do mental *Jap* of *Gayatri Mantra*. It will be good if they meditate upon the luminous God, *Savita*.

Observance of *Panch-sheel* in Daily Life.

Several kinds of *Panchsheel* are incorporated within the five offerings of *Bali-veshya*. Members of the family should be explained their significance so that they may have knowledge about the five sacred

duties linked with various aspects of human life, which itself is a lifelong *Yagya*.

***Panchsheel* for physical well-being are:** (1) *Satvik* and limited food; (2) adequate use of pure water; (3) deep breathing in open air; (4) honest labour; and (5) care-free rest at night.

***Panchsheel* for wellbeing of mental health are:** (1) sportsman-like spirit, (2) sense of humour, (3) self-control, (4) sanctity of work and (5) self-contentment and enthusiasm.

***Social Panchsheel* are:** (1) Honesty; (2) honest and sincere discharge of responsibilities as a citizen; (3) gentle polite and sweet behaviour, (4) credibility and (5) willing and glad cooperation.

***Family Panchsheel* are:** (1) Feelings of cooperation, gratefulness and service towards elders, (2) affection for and cooperation with youngsters, (3) open-hearted love between the spouses (4) nobility of character as true prosperity; (5) to have minimum number of children.

***Religious Panchsheel* are:** (1) unity (2) equality (3) co-existence (4) tolerance; and (5) deep devotion towards the Divine.

***Spiritual Panchsheel* are:** (1) unflinching faith in divine law of sowing and reaping; (2) self-reliance; (3) living simple life of an average citizen and utilizing the balance of resources for philanthropic purposes; (4) keen aspiration for *Jeewan Sadhana*; and (5) loving kindness towards all creation.

All these *Panchsheels* and duties should be duly discussed and evaluated so that members of the family could understand the significance of *Baliveshya* towards achieving inner refinement while functioning in the work in a-day life.



GAYATRI GEETA

The *Mantra* of *Vedmata Gayatri*, consisting of twenty-four letters, is very small but it contains an ocean of infinite knowledge. The knowledge underlying it is so profound and all encompassing that if a person understands it properly and brings it into practice, he can make his present as well as future life truly happy and peaceful.

The message of *Gayatri* is most meaningful both from spiritual as well as material point of view. If it is well understood and contemplated upon, it manifests itself as a source of perennial fountain of true wisdom. The meaning of *Gayatri Mantra*, in brief, is given below in the form of *Gayatri-Geeta*.

“ओमित्येव सुनामधेयमनघं विश्वात्मनो ब्राह्मणः ।
सर्वेष्वेव हि तस्य नामसु वसोरेतत्प्रधनं मतम् ॥
यं वेदानिगदन्ति न्यायनिरतं श्रीसच्चिदानन्दकम् ।
लोकेशं समदर्शिनं नियमनं चाकारहीनं प्रभुम् ॥१॥”

Meaning :- “*Om* is the best, holiest, sacred, worth meditating upon and highest name of God whom the *Vedas* have described as just, impartial, formless, Sachidanand Sarveshwar; the blissful Master spirit of the universe.”

Explanation:- The path of God-realization means adherence to Divine laws. He remains unaffected by censure or praise. Man suffers pain or gets pleasure according to his own deeds. Considering God to be all prevailing, there is no question of committing sins secretly. Human service is worship of God. Presence of God should always be felt within one’s own self. It purifies the soul and the person experiences *Sat*, *Chit* and *Anand*.

“भूर्वे प्राण इति ब्रवन्ति मुनयोवेदान्तपारं गताः ।
प्राणः सर्वविचेतनेषुप्रसृतः सामान्यरूपेण च ॥
एतेनैव विसिद्धयते हि सकलं नूनं समानं जगत् ॥
द्रष्टव्यः सकलेषु जन्तुषु जनौर्तत्यं ह्यसुश्चात्मवत् ॥२॥”

Meaning:- “ *Munis* (saints) call *Pran* (life energy) as *Bhooha*. It indwells uniformly all the living beings. This proves that all living beings are alike. Man should, therefore, consider all human beings and other living beings like himself.”

Explanation:- Like one’s own self, everybody undergoes pain and suffering and so no one should be tortured. We should behave towards others as we would like to be behaved by them. None should be discriminated against on account of caste, creed, family, community, country or sex. Only good or bad acts need to be appreciated or deprecated.

“ भुवो नाशो लोके सकलविपदां व निर्गादतः ।
कृतं कार्यं कर्तव्यमित मनसा चास्य करणम् ॥
पलाशां मर्त्या ये विदधति न वै कर्म निरताः ।
लभन्ते नित्यं ते जगति हि प्रसादं सुमनसाम् ॥ ३ ॥”

Meaning :- “The elimination of all sufferings in the world is known as *Bhuvaha*. All work should be done with a sense of duty. People who work without expectation of any reward in return always remain happy.”

Explanation :- Man’s duty is only to work, the result rests with God. Instead of thinking that happiness lies in getting a particular outcome, one should think that honest discharge of one’s duty is the source of all happiness. One who regards a duty well done as his only reward becomes a *Karmyogi* and he always remains happy. A person should always remain engrossed in doing good deeds. This is the sum and substance of *Geeta’s Kaarmyog*.

“ स्वरेषो वै शब्दो निगदति मनः स्थैर्यं-करणम् ।
तथा सौरण्यं स्वास्थ्यं ह्युपदिशति चित्तस्य लोलेताम् ॥
निमग्नत्वं सत्यव्रत सरसि चाचक्षति उक्त ।
त्रिधा शान्तिं ह्येतौ भुवि च लभते संयमरतः ॥ ४ ॥”

Meaning :- The word *Swaha* signifies steadiness of one’s mind. Mind should be made steady and calm. A person should remain engrossed in the seeking of truth and exercise self-control to attain three kinds of peace.”

Explanation :- Confronted with uncertain circumstances, man often becomes restless on account of sorrow, suffering, anger, malice, poverty, disappointment, worry, fear etc. and thus loses his mental equilibrium. On the other hand in favourable circumstances he gets puffed up with ego, arrogance, impertinence; assumes an air of self-exaltation, squanders money and starts behaving quite erratically. Both these mental states are like intoxication or fever which blurs far-sighted wisdom, vitiating a person's actions and thoughts. To save the inner soul from these devastating storms, man's mind should be made steady, balanced, harmonious and truthful. Then alone he gets physical, mental and spiritual peace.

“ततो वै निष्पत्तिः स भुवि मतिमान् पण्डितवरः ।
विजानन् गुह्यं यो मरणजीवनयोस्तदखिलम् ॥
अनन्ते संसारे विचरति भयासक्तिरहितः ।
तथा निमार्णं वै निजगतिविधीनां प्रकुरुते ॥ ५ ॥”

Meaning :- “The word *tat* indicates that he alone is wise and free of fear and attachment in this world, who understands the mystery of life and death.”

Explanation :-All creatures are always in the jaws of death. What is the certainty that we may not stop breathing the next moment? Thinking in this manner, human life which is rarely available even to the gods, should be utilized in the pursuit of self-knowledge. It should be pondered over whether in this short life it is worthwhile to invite suffering for a long time by committing sins for momentary pleasures of the senses.

If noble pursuits like advancement of knowledge, social welfare, religious preaching are to be done, one must have a wider perspective in view, that life is immortal and we are spiritual beings living a human experience through a mortal body. If the work cannot be completed with this body it will be done in the next one. It is certain that a person who makes best use of his present life enjoys bliss even after death.

But the future of a person who misuses the present moments of his life is dark indeed. Therefore, one should not repent for all that has happened and should start making the best possible use of the remaining life.

“सवितुस्तु पदं वितनोति ध्रुवं
मनुजो बलवान् सवितेव भवेत्
विषयाजनुभूतिपरिस्थितयो
वै सदात्मन एव गणेदिति सः ॥ ६ ॥”

Meaning:- “The word *Savita* suggests that man should be strong like the Sun and believe that all the objects and experiences of life relate to one’s own soul.”

Explanation:- The Sun has been called *veerya* and earth as *raj*. The world functions on account of the power of the Sun. The soul’s own actions create various kinds of circumstances. Destiny, fate, etc. are also the result of one’s past actions. So we should adapt ourselves according to circumstances. It is within man’s power to make his own destiny. More attention should, therefore, be paid to self-growth. A person gets external help according to his inner condition.

Man should be far-sighted, strong and industrious. He should try to equip himself with eight kinds of strength viz., health, knowledge, wealth, efficiency, organization, fame, courage and truth; and always remain stead-fast in his faith.

“वरेण्यां चै त्द्वै प्रकटयति श्रेष्ठत्वमनिशम् ।
सदा पश्येच्छ्रेष्ठं मननयपि श्रेष्ठस्य विदधेत् ॥
तथा लोके श्रेष्ठं सरलमनसा कर्म च भजेत्
तदित्थं श्रेष्ठत्वं व्रजति मनुजः शोभितगुणैः ॥ ७ ॥”

Meaning :- The word *vareniyam* indicates that every man should always strive for greatness and excellence. A man attains excellence by seeing, contemplating, thinking about and doing excellent deeds.

Explanation :- A man is as he thinks. Thought is a mould and life wet clay. Our life is moulded according to the thoughts in which we are engrossed. We should, therefore, cultivate the company of noble persons, read ennobling literature, entertain uplifting thoughts, see soul-elevating scenes and do noble works, if we want to become great. To maintain faith in excellence, to pay due regard to and imbibe excellence which is found in other persons are matters essential for those who aspire for moral ethical and spiritual excellent.

“भर्गो व्याहृति पदं हि नितरां लोकः सुलोको भवेत्
पापे पाप-विनाशने त्वविरतं दत्तावधानां वसेत् ॥
दृष्ट्वा दुष्कृतिदुर्विपाक-निचयस्तेभ्यो जुगुप्सेद्धि च ।
तन्नाशाय विधीयतां च सततं संघर्षमेभिः सह ॥”

Meaning :- The word *Bhargo* suggests that man should become sinless. He should be on his guard to avoid sins. He should abhor sins and struggle hard to eliminate them, keeping in view their evil results.

Explanation :- All the suffering in the world is due to sins. People are found suffering from innumerable pains and agony in hospitals, jails and other places on account of their present and past sins. A sinner suffers in hell. Saints and benevolent persons take the burden of sins committed by others on their own shoulders and reform them through voluntary suffering for the sins of others. Whosoever may suffer, it is certain that sufferings are due to sins. Therefore, those who are afraid of sorrows and aspire for happiness should try to shun sins and atone for sins committed in the past. It is a sacred task to remain alert against sins and to struggle hard to destroy them because by doing so, we not only make ourselves truly happy but also save others from suffering. True happiness lies in sinlessness.

“देवेन्दयेति तु ध्याकोत्यमरतां मंत्र्यो पि सप्राप्यते ।
देवानामिव शुद्धदृष्टिकरणात् सेयोपचारद भुवि ॥
निःस्वार्थपरार्थकर्मकरणात् दीनायदानात्तथा ।
बाह्यभ्यन्तरमस्य देवभुवमं संयुज्यते चैव हि ॥ ९ ॥”

Meaning :- The word *devasya* signifies that man who is physically mortal can attain immortality or divinity. A man creates heaven within him as well as outside by cultivating godlike qualities, by serving all living beings, by doing benevolent deeds and by extending help to the weak .

Explanation:- Whatever exists in this divine creation is sacred and blissful. To have a view of this world as God's creation', to remove perversities created by men, and to promote growth of goodness is divine work. A man can become god-like (*Devta*) by having such an enlightened vision. A person who does not consider himself to be a mere mortal physical body, but knows that he is deathless soul, attains immortality. He gets rid of the fear of death. To treat all living beings with love as one's own self, to keep one's conduct and character pure and to utilize one's talents for uplifting the poor and down-trodden are godly deeds. This earth becomes blissful as heaven for those having these virtues.

“धीमहि भवेमसर्वविधं शुचिं ।
शाक्तिचयं वयमित्युपद्रिष्टाः खलु ॥
नो मनुजो लभते सुखशान्तिं
अनेन विनेति यदन्ति हि वेदाः ॥ १० ॥”

Meaning :- *Dheemahi* implies that we should cultivate and activate within us all dormant divine energies. *Vedas* proclaim that without so doing, a man cannot attain peace.

Explanation :- There are several material powers in the world. People get prosperity and praise on the strength of wealth, position, political power, physical strength, organization, arms, knowledge, wisdom, efficiency etc., but all are temporal powers. They may give pleasures but such pleasures are all transient. Lasting happiness lies in cultivating spiritual virtues which are known as divine powers or divine wealth. Happiness attained by divine virtues like fearlessness, far-sighted wisdom, steadiness, generosity, self-restraint, benevolence, scriptural scholarship, devout austerity, compassion, truth, non-violence, po-

liteness, patience, love, judiciousness etc. cannot be compared with any amount of material affluence. Man should, therefore, constantly endeavour to increase his store of divine affluence.

“धियो मत्योन्मथ्यागम निगम मन्त्रान् सुमतिमान् ।
विजानीयात्तत्त्वं विमलनवनीतं परमिव ॥
यतो स्मिन् लोके वं संशयगतविचार-स्थल शते ।
मतिः शुद्धैवा छा प्रकटयति सत्यं सुमनसे ॥११ ॥”

Meaning :- *Dhiyo* indicates that a wise man should ponder profoundly and make an in-depth study of *Ved-Shastras* and extract their essence, like butter from milk, because truth can be known only by purified intellect.

Explanation :- There are numerous ideologies, most of which are contradictory to each other. Principles underlying one *Shashtra* are quite opposite to those propounded by others. The thoughts of different *rishis*, learned persons are, therefore, not similar. Under these circumstances, one should not become confused. A thing which was once correct according to time, space, person and circumstances may not be correct in different circumstances. Clothes which are useful in winter become useless in summer. In the same way, a thing which is appropriate in particular circumstances may become inappropriate in changed circumstances. We should not, therefore, blame learned persons *rishis*, *munis* or *shastras* but accept only such of their teachings and thoughts which are appropriate in the present circumstances. A decision about right or wrong should, therefore, be made on the basis of logic, wisdom and justice, keeping in view the present circumstances.

“यो नो वास्ति तु शक्तिसाधनचयो न्यूनाधिकश्चाथवा ।
भागं न्यूनतमं हि तस्य विदधेमात्मप्रसादाय च ॥
यत्पश्चादवशिष्टभागमखिलं त्यक्तवा फलाशां हृदि ।
तद्दहीनेष्वभिलाषवस्तु वितरेः ये शक्तिहीनाः स्वयम् ॥ १२ ॥”

Meaning:- The word “*Yonaha*” means that we should utilize minimum of our talents and resources for our own use and utilize the rest selflessly for the benefit of the weak and the needy.

Explanation :- God has given knowledge, strength and prosperity to us in trust so that we may earn the credit of getting respect, fame, happiness and the results of righteous deeds.

All our wealth and possessions should be utilized more and more for the good of others, especially in helping the poor. These must not be squandered away for luxury and comfort, sensual enjoyments, nor should these be accumulated for ego-satisfaction. The glory of persons who are learned, strong, and rich lies in trying to uplift the innocent, weak and poor people. Just as the power and potentialities of trees, wells, pools, parks, flowers, fire, water, air, electricity etc. are utilized in doing good to others, so also we should offer all our talents and resources for the common good, keeping back just enough for leading a modestly simple life.

“प्रचोदयात्स्वयं त्वितरश्चि मानवान् ।

नरः प्रयाणाय च सत्य वर्त्मनि ॥

कृतं हि कर्माखिलमित्थमंगिना ॥

वदन्ति धर्म इति हि विपश्चितः ॥ १३ ॥”

Meaning :- “*Prachodyat*” means that man should inspire himself and others to follow the path of truth. Learned people call such work as true righteousness.

Explanation :- Inspiration is the greatest power in the world, without which all resources, howsoever vast they may be, are useless. An inspired person gets engrossed in his chosen work and is able to gather and harness all the resources required. He gets divine help and also ideal collaborators. Therefore, a man should first get himself inspired and then inspire others to march ahead on the path of righteousness. The real help of the poor and the needy lies not in giving them material

gifts but in inspiring them to awaken their dormant talents and virtues – to inspire them to help themselves through self-growth and service.

“गायत्रीगीतां ह्येतां यो नरोवेत्ति तत्त्वसः ।
स मुक्त्वा सर्वदुःखेभ्यः सदानन्दे निमज्जति ॥”

Meaning :- “Any person who rightly understands this *Gayatri-Geeta* gets rid of all sufferings and always remains happy.”

These fourteen couplets of *Gayatri-Geeta* are the sum and substance of the knowledge contained in all the *Vedas* and *Shastras*. Fourteen gems were found as a result of churning of the ocean. These fourteen couplets are gems found by probing deep and conducting an in-depth study of all the scriptures. A person who assimilates these teachings in his life can never remain unhappy. He enjoys perennial bliss.



GAYATRI UPNISHAD

Brahman Granths are offshoots of *Vedas*. Each *Ved* had several *Brahman granths* but only a few are now available. With the passage of time most of them have disappeared.

Two *Brahmans* of *Rigved* viz., *Shankhayan* and *Etreyā* are available. *Shankhayan* is also known as *Koupeetki*.

Similarly, there are three *Brahman granths* of *Yajurved* also, i.e. *Shatpath*, *Kanva* and *Tettareeya*; eleven *Brahman* of *Samved* viz., *Aarsheya*, *Jaiminiarsheya*, *Sanhitopnishad*, *Mantra*, *Vansh*, *Samvidhan*, *Shadvinsha*, *Devat*, *Tandya*, *Jaiminiya*, *Jaiminiya Upnishad Brahman*; and only one of *Atharva-Ved* which is known as *Gopath-Brahman*. Paras 31 to 38 of *Gopath-Brahman* are known as *Gayatri Upnishad* in which the important secret of *Gayatri* has been explained in the episode of discussion between *Maitreya* and *Moudgalya*. According to its literal meaning *Gayatri* is a prayer for illumination and uplifting of the intellect. But, in this *Upnishad* several secrets relating to *Brahma-vidya* (divine knowledge) and *Padarth vidya* (material knowledge) have been revealed.

Gayatri Upnishad starts with a narration in which *Maitreya*, who was a great scholar and delivered discourses on the three *Vedas*, had ridiculed *Moudgalya* by saying that he did not teach anything substantial to his disciples. When *Moudgalya* came to know about this through one of his disciples he enquired from *Maitreya* what he knew about the secret of *Gayatri*. *Maitreya* could not give any reply.

Maitreya had very well understood the intention of *Moudgalya*. When he pondered over the matter deeply he realised that he had not understood that secret of *Gayatri* by which the *Mantra* has assumed its

pre-eminence. Unless the fundamental basis was known it was no use knowing exterior symbols. He realised that it was no use delivering discourses on *Vedas* so long as their origin was not known. He, therefore, resolved that he would first understand the secret behind *Gayatri* and only then do any other work. He sent away his students and approached Moudgalya with humility and devotion befitting a true seeker and student who approached a master for initiation into sacred knowledge. Contrary to this, in modern times the students are most impertinent and disrespectful and all their education goes waste for want of proper discipline and blessings of the teachers.

Maitreya asked Moudgalya the secret underlying the first part of *Gayatri* and asked three questions. His first question was; What is *Varenya* of *Savita*, which means how that luminous God can be obtained. Secondly, what is the *bharga* of that Dev. Thirdly, what is that medium by which God gives inspiration to all or by which the grace of God is attained?

Moudgalya replied (1) *Ved* and *Chand* are *Varenyam* of *Savita*. (2) *Anna* (food-grain) is known as *bharga* of *Dev*, and (3) *Karma* (action) is that *dhee* element by which God gives inspiration to all, develops all. Let us now ponder over these three questions and their answers, one by one.

- (1) *Ved* means knowledge and *Chand* implies experience. In fact, God is realised by the knowledge of Self. But the knowledge implied here is not mere surface knowledge. A man may read countless books like a donkey loaded with a heavy weight, he may deliver discourses like a parrot but all this does not add up to true knowledge. Our knowledge of truth should be based on self-experience. A man should have intrinsic faith in truth when once it has been established on the basis of reasoning, logic, proof and example. This faith should be reflected in our day to day conduct. It should first be determined with open-mindedness, truthfulness

and impartiality which principles are appropriate, propitious and beneficial for the overall wellbeing. Once it is agreed that virtues like truth, benevolence, self-restraint, honesty etc. are the highest from every point of view, they should be put into practice. When true knowledge ripens and gets deeply rooted in devotion it leads to Self-realisation. Knowledge without experience is effete. Experience does not stand on sound footing without knowing the principles. When man's true knowledge culminates into faith, when he gets rid of vanity, deception, malice, hypocrisy, cunningness and conceit and when single-pointed faith and devotion reign supreme in one's psyche, God can be instantly realised. Thus, *Savita* has been described as combination, co-ordination, of *Ved* (knowledge) and *chhand* (experience). In short God can be realised through knowledge and experience combined together.

- (2) Replying to the second question Moudgalya said that *Bharga* of dev is *anna*. Material resources are the strength of a superior person. Superiority or excellence can be strengthened only when *anna* (food) or material resources are available. Material resources and wealth constitute a power which, if it goes in the hands of the *asuras*, (demons) increases devilish tendencies and if it goes in the hands of *devas* (godly persons) promotes godliness. If power to govern a country lies in the hands of cruel and wicked persons they would spread viciousness. The extent to which India has been ruined due to foreign rule in the past centuries is well-known. If this political power is handled by good, righteous people, the country can make exemplary progress, as has been done in countries like Russia, America etc. In his book on Geeta, *Yogi Aurobindo* has written that "Peace and happiness will prevail in the world if *Lakshyami* (material prosperity) is possessed by virtuous persons. The world is bound to suffer calamity if *Lakshyami* goes in the hands of demons. " God-like persons need material resources, wealth, not for sensual enjoyment, greed, hoarding, vanity or doing injustice to others, but for defending and promot-

ing godliness, so that the people may be able to make themselves strong, active and resourceful. *Anna* (food) or material resources have been regarded as the symbol of *Lakshyami*. Thus, Moudgalya replied that *Bharga of dev* is *anna*, the worldly strength of good persons lies in material resources. Without material resources they will remain weak in the physical field.

- (3) The third reply of Moudgalya is that action (*Karma*) alone is *dhee* element by which God inspires and uplifts all. This is absolutely true that everyone is uplifted and evolved through God's grace. God inspires everybody towards higher levels of evolution, towards progress. It should, however, be understood that inspiration is '*dhee*'. '*Dhee*' means that intellect which gives inspiration and incentive to do God like deeds. A person who is favoured by the grace of God is endowed with wisdom accordingly. Whether a person enjoys blessings of '*dhee*' or not can be judged by examining whether he is industrious and diligent and does his work enthusiastically. A person endowed with such a nature should be considered to have been blessed with *dhee* element by God.

Several persons are habitually indolent, dull and apathetic. They do work half-heartedly without any enthusiasm. A little exertion makes them tired. Such persons should be considered to be devoid of *dhee* element. Obviously, they are doomed to remain unlucky in the absence of enlightened intellect which inspires men to utilise their energies in worthwhile pursuits.

There can be no two opinions that Moudgalya's aforesaid teaching is true. Those who blame one's luck and think that what is destined cannot be averted may feel satisfied by accusing others for their misfortunes but the fact is that they have been deprived of God's grace through his own indolence. This grace of God is available to all and is within everybody's reach. By adopting *dhee*, which also means purposeful industriousness, everybody can become entitled to get divine

grace and achieve progress. God never deprives anyone of His grace. It is man himself who foolishly turns his face against it.

The last question which Maitreya asked was, what is *Savita*, what is *Savitri*? *Savita* has been regarded as *devta* (God) of *Gayatri*. Every *Mantra* has its own *devta* which denotes as to what is the subject of that *Mantra*. As *Savita* is *devta* of *Gayatri*, it is apparent that the prime *Devta* of this *Mantra* is *Savita*. It is for this reason that *Gayatri* is also known as *Savitri*.

Moudgalya replied that *Savita* and *Savitri* are inseparable. They are, in fact, one. They combine and form a pair. One is the Transcendent Source and the other its Creative Energy. Both complement each other.

The importance of *Shakti Marg* lies in the tapping of this power. Every atom is instinct with infinite power. The explosion of one atom may result in the destruction of the whole cosmos. But this happens when that supreme energy is properly released. The transcendental, luminous Almighty God is known as *Savita* and its *Shakti* (power) is known as *Savitri*. *Savitri* is not different from *Savita* but complements it. They constitute one integrated pair. God is incomprehensible, unknowable, formless and transcendent. It is only through its creative energy, *savitri* that an inkling can be had of this absolute Divine.

This is a matter which can be understood only by deep and serious reflection. It is for this reason that the authors of *Upnishads* have tried to fathom this mystery by giving various examples, to make it easily intelligible to the people.

They say that mind is *Savita*, speech is *Savitri*. Where there is mind, there is speech and where there is speech there is mind. In the same way fire and earth, air and space, sun and moon and stars, electricity and lightning, *Pran* (vital energy) and *anna* (food), *Ved* and *chhand*, *Yagya* and *dakshina*, day and night, hot and cold, fire and water (*varoon*) have been stated to be *Savita* and *Savitri* constituting one

pair each. These are only a few examples. By giving these examples, the authors of Upnishads have sought to suggest that supreme Divinity cannot manifest by itself alone, so long as it remains in its Absolute Existence. It manifest only when there is a stirring of its *Shakti* (manifesting energy). Thus, absolute *Savita* manifests to man only through invocation of *Savitri*.

Lakshyami-Narayan, Sita-Ram, Radha-Krishna, Uma-Shankar, Savita-Savitri, Nature and God, all these pairs indicate that each one of them complements the other and is the cause for the manifestation of the other. *Jeev* (soul) also, which is imperceptible, manifests itself on account of *maya* (power of God). Human development also cannot be one-sided. Integrated human development and evolution is possible by awakening the dormant Divine Energy within.

Energy and the source of Energy both are inter-related. Just as *Savita* can be experienced only through the grace of *Savitri*, we should also awaken in ourselves, through collective *Sadhana*, all these marvelous energies of the Divine Mother. Our *Sadhana* has to be a collective effort of kindred souls.

Maitreya told Moudgalya that he had become his disciple, he had acquired real knowledge and secret of inter-relation between Power and its source. He further told that whosoever will come to know about the secret of this knowledge will not be subject to mortality. Such a person will regard power as an inseparable part of his soul, he will never misuse it, will utilize it for the greatest goal.



AWAKENING OF KUNDALINI BY GAYATRI SADHANA

There are several organs (energy centres) in the human body. These extra-ordinary organs are vulnerable and delicate, as they are vital centres of dormant spiritual energies. If they are awakened, a person can be transformed. He can be flooded with such marvellous divine energies that people will stand amazed before his presence.

Spine is the foundation and the spinal cord encased within it is the main vital part of the body. Spine consists of thirty-three small disc-like bones known as vertebrae which contains divine energies. The spinal cord represents thirty-three deities, because the powers which are centred in them are found within these thirty-three vertebrae. The powers of eight *Vasus*, twelve *Adityas*, eleven *Rudras*, *Indra* and *Prajapati* are found in seed form in the spinal-cord, which is enclosed in the spine.

According to physiology, there are several channels in this hollow spinal-cord, three of which, namely, *Ida*, *Pingla* and *Sushumna*, are the main ones. They cannot be seen by the naked eye because they have no physical form and are related to the subtle world. In fact, this is like invisible flow of electric current. Electricity is produced when positive and negative currents meet. *Ida* is called negative or *Chandra Nadi* and *Pingla* is called positive or *Surya Nadi*. Broadly speaking, they can be called cold and hot currents. When both these currents meet, a third current, known as *Sushumna* is produced. Ganga and Yamuna meet in Prayag. By this conjunction a third invisible (subtle) current, which is known as *Saraswati*, is formed. The confluence of these three rivers is known as *Triveni*. In the spinal cord also, the meeting of *Ida* and *Pingla* creates the third current *Sushumna* and this is known as *Triveni* in spiritual terms. This *Triveni* is connected to the

top centre of the brain, known as *Brahmarandhra* or *Sahasra Kamal*, at one end , and to the base of the spine in the middle of the genital area at the other end.

Three subtle currents, which are known as *Vajra*, *Chitrani* and *Brahmnadi* flow in *Sushumna*. Just as by cutting the stem of a plantain tree one finds layers of bark one after the other, so also there is *Vajra* inside *Sushumna* *Chitrani* inside *Vajra* and *Brahmnadi* inside *Chitrani*. This *Brahmnadi* is the vital point and centre of divine energy and there are layers, one after the other, over it meant for its protection.

When this *Brahmnadi* reaches the top of the head in *brahmarandhra* it spreads all-around in thousands of branches. This portion is known as *sahasradal Kamal* (Lotus flower having a thousand petals). In ornamental language it has been described as *Vishnu*'s bed of Sheshnag (thousand-headed cobra). In the statues and pictures of incarnations like Buddha, a special cluster of curly hair can be noticed on their head. This is nothing but an artistic picturisation of *Sahasradal Kamal* which is connected to subtle energies pervading the universe. Sound waves are thrown and picked up from the space by the filaments of radio transmitters. *Sahasrar Kamal* is just like an aerial / antennae of brain. It picks up infinite energy waves of the Omniscient God from the invisible subtle cosmos. When a hungry python awakens, it takes a deep breath and by its terrific power attracts into its grip, birds flying in the sky and swallows them. Similarly, sheshnag, with its thousands-hooded head, which is also known as *Sahasrar Kamal*, attracts divine powers from the infinite space. Just as hissing of an angry python makes the surrounding atmosphere poisonous to a certain extent, a person with an enlightened *Sahasrar Kamal* (brain) emits strong waves of emotions which can influence living beings not only in this but also in other worlds. American broadcasts relayed by a powerful transmitter can be heard in India. The flow of emotional currents from a powerful *Sahasrar* can move the subtle layers of this world as well as other realms.

Coming now to the lower end, *Brahamnadi* which is subtle-most in *Sushumna*, coils around a hexagonal blackish atom at the end of the spinal cord. To fasten a thatched roof, holes are made in the wall and the roof is tied with pegs by rope. In the same way by fastening *Brahamnadi* with the hexagonal blackish atom, arrangement has been made to fasten the human body with the vital energy of *Pran*.

In ornamental language this hexagonal atom has been described as *koorma* because it resembles a tortoise. According to *koorma-puran*, this earth rests on God in the form of *Koorma*. According to another story, the earth rests on the hood of Sheshnag. The basis of this story is that shape of *Brahamnadi* coiled around the *koorma*, sustaining life. If *Brahamnadi* abandons its base, human life will come to an end, instantly.

The location of interlocking of *Brahamnadi* with *koorma* is known, in spiritual language as *Kundalini*. It coils three and half times around the *koorma* with its mouth downwards. It is for this reason that in marriage ceremony the couple takes three and half or four rounds, with their head bowed down, because the sound foundation of building future life of the couple is as important as the meeting of *Brahamnadi* with *koorma* of *Kundalini* is essential in uniting the body with the *Pran*.

It almost amounts to groping in darkness to understand perfectly the importance, power and utility of *Kundalini*. Atom has become a great puzzle these days for the research scholars of physics. The world has seen the miracle of the process of breaking it in the form of devastating atom bomb. Several of its other catastrophic and constructive aspects are yet to be discovered. According to sir Arthur, “nothing will remain impossible for man if he happens to have full knowledge about the atomic power and its use. He will be able to turn the Sun into pieces and transform it into dust particles and will be able to create objects or living beings in an arbitrary manner. He will have such mechanical devices with him, with the help of which this earth will be-

come a global village. Any person will be able to go anywhere within a moment and will take from or give anything to anybody. He will be able to talk with persons living in distant countries as if two friends are sitting and gossiping together.” When the power of an atom of inert matter is so great and so amazing it is difficult to imagine how far more powerful a spark of *Pran* (vital energy) is?

There are descriptions and evidence about *Yogis* possessing amazing powers. Several tales are told about almost unbelievable divine powers (*Siddhis*) of *Yogis*. But there is no question of any disbelief and astonishment for persons who are familiar with the power of an inert atom as well of sparks of *Pran* (vital energy). Just as scientists of every country today are busy in doing research on physical atom, the spiritual scientists, *rishis* who had realized the truth, had conducted deep research in ancient times on living atoms in human body in seed form. *Kundalini* centre is the most suitable location for breaking and uniting two living atoms and for transforming them, because living (*Chaitanya*) atoms at all other places in the body are round and smooth, whereas in *Kundalini* this pair clings together. In uranium and plutonium the interlocking of atoms is in an oblique, irregular manner so that their breaking-up is easy as compared to the atoms of other metals. In the same manner it is easier to regulate the movement of living atoms located in *Kundalini*, according to one’s desire. Research about *Kundalini* was, done with the same precision in ancient times as scientists are doing these days in respect of material atoms. As a result of these researches *Rishis* had discovered several secret laws of super-nature which are known today as miracles of Yoga.

Madame Blavatsky had undertaken considerable research in respect of the power of *Kundalini*. According to her, “*Kundalini* is an all-pervading subtle electric power, more powerful than physical electricity. Its movement is oblique like that of a serpent and so its shape is said to be like a serpent. The speed of light is one Lac eighty-five thousand miles per second but that of *Kundalini* is three Lac forty-

five miles per second.” Western scientists call it as “spirit-fire” or “serpental-power”. Sir John Woodroff has done a detailed analysis in this respect.

Kundalini can be called a deeply buried trove of secret energies. For keeping valuable jewellery a safe is kept hidden in an unknown place and it is locked by several locks so that the wealth kept in it may not be touched by any unauthorized persons. The keys of these locks are entrusted to competent persons who alone can, in case of necessity open them and have access to its contents.

The locks which are put on *Kundalini* are known as six *Chakras*. Human soul reaches the *Kundalini* after penetrating through these *Chakras*. Then alone can it master the hidden energy and derive benefit from it. Ordinarily, *Kundalini* of all the people remains dormant in a helter-skelter manner. But when it is awakened it leaves its place and seeks an entry into that *lok* (realm) which is the store house of spiritual powers. There are several huge treasures hidden under the ground since times immemorial. A serpent sits in a serpentine pose on the mouth of these treasures and guards them. *Dev-lok* also is a similar treasure on the mouth of which there is a hexagonal stone (*Koormashila*) around which this dreadly serpent, *Kundalini* is coiling. This *Sarpini* sits waiting for a deserving person to uncoil it. As soon as such a person reaches close to it, instead of harming or obstructing him, it gives way to him and its function ends here.

While throwing light on the advantages of awakening *Kundalini* an experienced *Sadhak* has written that, “by the grace of *Bhagwati Kundalini* the *Sadhak* becomes endowed with all the virtues. He attains all the skills and divine powers (*Siddhis*) without making any effort. Such a person remains perfectly healthy and strong even when he is one hundred years old. He devotes his life in the service of the Almighty God and ultimately leaves his body voluntarily according to the will of God, while doing service to humanity. A person possessing

the power of *Kundalini* is completely fearless and lives happily. *Bhagwati* showers full grace on him and he always feels Her patronage and protection. Mother's voice, "don't be afraid, I am standing behind you", always echoes in his ears. There is no doubt that by the influence of *Kundalini*, a person's vision becomes divine and he becomes all-powerful and happy."

Sahastradal lying scattered in the brain (*brahmarandhra*), also normally remains dormant like *Kundalini*. Despite having such priceless equipments and treasures, man ordinarily remains poor, weak, mean and insignificant and leads a life like an insect by becoming slave of sensuousness and lustfulness. But when he gets acquainted with these equipment and treasures, knows how to use them wisely and exercises control over them, he inherits all the competence and powers of Almighty God. *Yoga-Shastras* are full of interesting and detailed discussions about the advantages of awakening *Kundalini*. Everything in the world can be attained by awakening the power of *Kundalini*. Nothing remains unattainable for a person so awakened.



VEDHAN (PIERCING) OF SHAT CHAKRAS

There are six gates on the way leading to the origin of *Kundalini* power. Or, it may be said that this path is locked by six locks. Human soul can reach the inner energy centres by opening these gates or locks. These six obstructions are called *Shat-Chakras* in spiritual language.

These six *Chakras* are related to *Brahmnadi* which is one of the three *nadis* situated in the inner-most part of the *Sushumna*. They can also be compared to lotus flowers strung into the thread of a garland. Readers will be able to see in the picture on the next page where a particular *chakra* is located in the body. *Mooladhar chakra* lies in the genital region; *Swadhasthan chakra* in the portion between the navel and the pubic region; *Manipur chakra* in the umbilicus region; *Anahat chakra* near the heart; *Vishudakhya chakra* near the neck; *Agyachakra* in the middle of both the eye-brows; and above all lies *Sahasrar*.

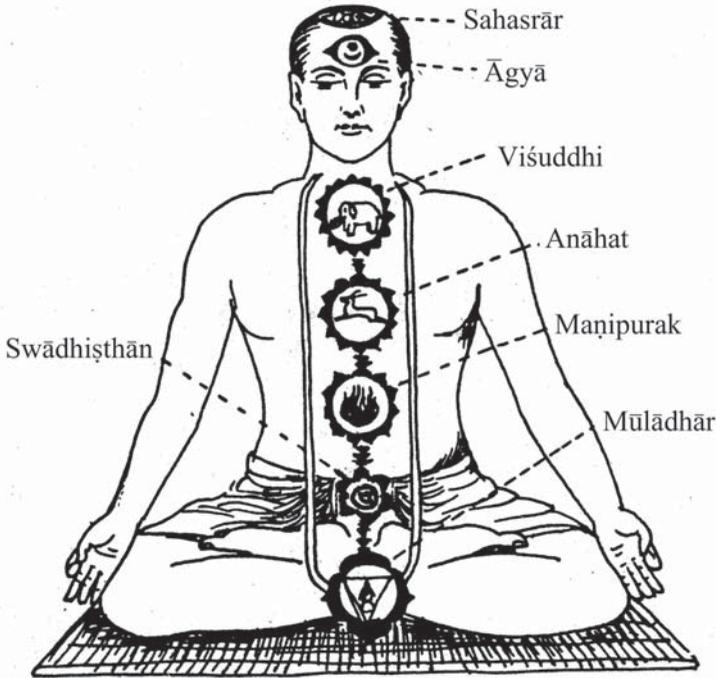
Sushumna and three *nadis* encased within it namely; *Vajra*, *chitrani* and *brahmnadi* are so subtle that they can not be seen by naked eye. The corresponding *Chakras* are still more subtle. Any attempt to operate upon the body to locate *shat chakras* will be ridiculous and futile because the power of vision of human eye is very much limited. Sound waves, atoms of air, germs of diseases cannot be seen by the naked eye, still their existence cannot be denied. *Yogis* have seen these *Chakras* by their yogic vision and have gained miraculous knowl-

edge, insights and powers through investigations of the inner being of man. They have given a well-organized scientific description of such investigations and presented it before those who are interested in the subj

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These *Chakras* are of different hues because of energies of varying potencies of elements dominant in different *granthis*. This also affects the quantity and colour of the blood of that region. The colour changes to pink, blue, red and smoky according to the prominence of the ele-

ments of earth, water, fire, air and sky, respectively. The mixture of these elements changes the colour of each *chakra*.

When a weevil (wood-worm) cuts through wood, the cut portion assumes different shapes. When vital breath (*Pran-vayu*) passes through these *Chakras*, its passage becomes slightly zig-zaged according to the position of the *Granthi*. It takes different shapes similar to the shape of some letters of *devnagri* script and they are called letters of that particular *chakra*.

In a fast flowing river, whirlpools of different shapes are formed at several points. When the vital breath of *Sushumna* flows rapidly through these *Chakras*, subtle whirlpools are formed, which are quadrangular, triangular, hexagonal, circular, semi-circular and phallus-like in shape. The flame of rising fire is thick at the bottom and thin at the top. Thus an irregular triangle is formed when the *Chakras* are pierced. Different shapes are thus formed by the flow of vital breath, These are known as *yantras* of *Chakras*.

Human body is formed of five basic elements of earth, water, fire, air and ether. Different parts of the body are constituted and governed by mixture of these elements in varying proportions. If the proportion of a particular element increases or decreases beyond what is required, that part of the body becomes diseased. Existence of elements in requisite proportion at a relevant location is considered to be a sign of good health. There is prominence of one element in each *chakra*. It is known as the element of that *chakra*.

When vital breath passes through the hollow *Brahma-nadi* and it collides with the holes of the *Chakras*, sound similar to one produced by playing of a flute, emanates. Sounds like *Sa, re, ga, ma* flow through the holes of the *Chakras* and they are audible as Yna यँ, Ina लँ, rna रँ, hna हँ, Om ॐ etc. These are known as seeds of these *Chakras*.

There is difference in the speed of breath in different *Chakras*. The pulse of persons having the element of *vat*, *pitta* or *kaf* in prominence moves with the speed of pigeon, frog, serpent or cock etc., and physicians (*vaidyas*) diagnose and treat accordingly. Due to mixture of different elements, zigzag passage, whirlpools and coordination of seeds etc., a specific speed is noticed in every *chakra* on account of blood circulation and breathing. This speed is sluggish like that of an elephant or a crocodile, or fast as that of a deer or a frog in different *Chakras*. These speeds are named after the particular animals, which are mounts (*vahans*) of different *Chakras*.

Different divine energies lie dormant within these *Chakras*. Creation, maintenance, destruction, knowledge, prosperity, strength, etc. have been regarded as energies of specific deities. In every *chakra* there are hot masculine as well as cold feminine elements because without the union of these two elements there can be no movement or life. These powers are known as the god or goddess of the particular *chakra*.

The five elements have their own characteristics. Smell, flavour, form touch and sound are characteristics of earth, water, fire, air and ether respectively. In accordance with the prominence of the element concerned its characteristic predominates in each *chakra*. These are known a characteristics of *Chakras*.

The subtle energy of these *Chakras* flow in the entire body but it is mainly related to one organ of sense and one organ of action. The symptoms of awakening of these *Chakras* are immediately reflected in these organs. On account of such relationship that particular organ is categorized as the organ of that *chakra*.

Peculiar names of divine energies viz. *Dakini*, *rakini*, *shakini*, *hakini*, etc., could be misunderstood to be something like ghost, witch etc., but this is not so. Right from mouth to navel there is a circular chain of letters from *aa* to *ha*. The beads of this chain are known as *matrikas*.

On their basis *rishis* have formulated letters of the alphabet. The *Matrika* by which the deity of a *chakra* is linked, is known as divine energy of that deity. Letters *da, ra, la, ka, sha* have been prefixed to the word '*kini*' signifying *matrikas* and thus the words *Dakini, rakini* etc., have been formulated, which are all names of divine powers. After understanding these definitions, it will be easy for the readers to understand the following introductory information about the six *Chakras*.

Mooladhar chakra

Location- Near the anus; colour- red, *lok-bhoolok*; letters of the petals- वँ, शँ, षँ, सँ; element-earth, seed लँ *vahan* (mount)- elephant (*eravat*), characteristic-smell, divine power-*Dakini*, instrument (*yantra*) – quadrangular, organ of sense – nose, organ of action – anus; result of meditation- becomes an orator, best among human beings, lover of all learnings, healthy, joyous, has potentiality of becoming a poet, a writer.

Swadisthan chakra

Location- between the navel and pubic region; near penis (ling), petals- six; colour –vermilion, *lok- bhuvaha*; letters of petals वँ, भँ, मँ, यँ, रँ, लँ element water, seed, षँ a mount crocodile, characteristic-flavour (*ras*), deity-*Vishnu*, divine energy power-*Dakini*, instrument (*yantra*)- like moon of the second day of lunar fortnight (*chandrakar*), organ of sense-tongue, organ of action-phallus; result of meditation-destruction of perversions like vanity, eradication of illusion and attachments, creative power.

Manipur Chakra

Location – Navel, petals –ten, colour- blue, *lok – Swaha*, letters of petals- डं, ढं, णं, तं, थं, दं, नं, पं, फं seed- रं mount – ram; characteristic-form, deity *rudra*, divine power- *shakini*, instrument – triangular, organ of sense – eyes, organ of action- feet, result of meditation- power

of destruction and maintenance and materialisation of whatever is uttered from the mouth.

Anahat chakra

Location – heart; petals-twelve; colour- reddish-brown; *lok –mahaha*; letters of petals- twelve कं, खं, गं, घं, ङं, चं, छं, जं, झं, ञं, टं, ठं element – air, divine power- *kakini*; instrument- hexagonal; organ of sense- skin, organ of action- hand, result of meditation, divine power, knowledge, awakening, control over sense organs, power to enter into the body of other person.

Vishudhakhya chakra

Location- neck, petals- sixteen; colour- smoky, *lok- janaha*, letters of petals- from *a* to *aha*, element – sky, seed हं mount elephant, characteristic- sound, deity – *Sadashiv* with five faces; divine power- *shakini*, instrument circular in the form of zero, organ of sense- ear, organ of action- leg; result of meditation- peace of mind, vision to see through the past, present and future; long life; brilliance, benevolence.

Agya Chakra

Location- between the eye-brows, petals- two, colour- white; letters of petals- हं, क्षं, seed *Om*, element –*maha*, mount- sound, deity- *Jyotirlinga*, divine power- *hakini*, instrument- phallus- like, *Lok-tapaha*, result of meditation- fulfillment of all aspirations.

Shat Chakras consist of the afore-said six *Chakras* but some people regard *Sahasrar* or sahasra dal *Kamal* as the seventh *chakra* and call it shoonya *chakra*. Its location is top of brain; petals- one thousand, letters of petals range from अं to क्षं Its *lok* is *satya* and it is beyond the five elements. Its seed is *visarga* (colon-like sign: used in devnagri script) and mount is zero. Its deity and divine energy are *parabrahma* and *maha-Shakti* respectively. Its instrument is like full

moon. Its light is formless. The result of its meditation is devotion, immortality, *Samadhi* and acquisition of all *Riddhis-Siddhis* (divine powers).

Kundalini is the source of power. It is the divine spiritual spark closest to man's physical body. It contains unimaginable mysterious powers in seed form. Its light is reflected in these six *Chakras*. Nine planets of the solar system revolve round the Sun, which is their centre. All the planets are influenced by and permeated with the heat, light, gravitation and other powers of the Sun. All the *Chakras*, in the same manner, are suffused with the powers of *Kundalini*. A safe contains several small components. The bee-hive contains several small sacks some of which remain full of honey. In the same manner the light of *Kundalini* is encased in the *Chakras*. With the awakening of *Chakras*, the mysterious energies underlying them also get awakened, a brief indication of which has been given in the foregoing discussion.

Vedhan* (piercing) of *Chakras

It is a great science to pierce through the *Chakras*, reach up to the *Kundalini* at its base, awaken it and utilize its energies for spiritual development. *Kundalini yoga* is far more hazardous than nuclear science. One must undertake it only under the guidance of an adept and not by reading texts on the subject.

Piercing of *Chakras* is done through meditation. Everybody knows that human brain is like an energy-house and the mind is its main power current. Ordinarily movements of the mind are flickering and unsteady. On account of this turmoil, there cannot be concentration of energy on one point, so nothing worthwhile can be accomplished so long as the mind remains disturbed. In the absence of such concentration, precious moments of life are wasted. When the rays of the Sun are concentrated through a magnifying glass, fire is produced. In the same way, with the help of accumulated energy of concentration, a *Sadhak* can pierce through the six *Chakras*. Meditation is the super-science

of the mind by which energy scattered in multifarious channels can be collected and conserved, thus producing an exceedingly powerful beam of light.

Different texts have prescribed different ways of piercing of *Shat-Chakras*. There are some systems, which are traditionally in vogue, in which the spiritual master (*Guru*) imparts specialised training to his disciple. Success can be achieved by all these methods provided this *Sadhana* is performed with utmost faith, devotion and confidence under the guidance of a competent guide. The easiest *Sadhana* by which these *Chakras* can be pierced through and awakened without any hazards is described below.

A *Sadhak* should sit in *padmasan* posture in the morning with purified body and quiet mind. After doing *Brahma-sandhya* (*achman, shikha-bandhan, pranayam, aghmarshan and nyas*), *Jap* of *Gayatri Mantra* should be performed hundred and eight times. Thereafter, *Vedmata Gayatri* should be meditated upon in the form of light in *trikuti*. (If a straight line is drawn from one ear to another and another line is drawn from the middle of eye-brows to the middle of brain the meeting point is known as *trikuti*). Mind should be settled in the light of *trikuti* in a way just as a blacksmith puts a piece of iron in the furnace, takes it out when it becomes red hot, hammers it and prepares the desired object. On being settled for some-time in the light of *Gayatri* in *trikuti*, the mind becomes illuminated. Then it should be brought in *agya-chakra*. Emanating from the spinal cord, *Brahmnadi* goes through *trikuti* to *Sahasrar*. The illuminated mind is made to enter into the hollow channel of *Brahmnadi* and taken to *agya-chakra*. When the mind is settled there it experiences all the characteristics of the *chakra* as already described. Mind of the *Sadhak* experiences the petals, their letters, elements, seeds, divine power, instrument, *lok*, mount, characteristic and colour of that *chakra*. In the beginning such experiences are hazy and dim. Slowly some characteristics of the *chakra* are visualized clearly, some dimly and some

in a deformed manner. By and by they become more and more clear. Some times there are differences in the characteristics according to the internal shape of *Chakras*.

By concentratedly performing *Sadhana* of each *chakra* for a month carefully, it is stimulated. In meditation its characteristics become clearer and in *matrikas* as well as in organs of senses and organs of action there are sudden and strange vibrations and stimulation and an itching sensation. These are symptoms of awakening of the *Chakra*. When the form of a *chakra* starts becoming clear the *Sadhak* should go ahead and try to penetrate another *chakra* below the former one according to the aforesaid procedure. It takes about a month's time to awaken each *chakra*. When the *Sadhana* becomes ripe the gate leading from one *chakra* to another opens. However, the *Sadhak* does not find the gate and remains entangled in a labyrinth so long as there is immaturity in his *Sadhana*.

When the *Sadhak* does not find a way out and his *Sadhana* does not progress for a long time he should consult his experienced *Guru* (spiritual teacher) and proceed according to his advice. In this way gradually, after piercing through all the six *Chakras*, the *Sadhak* reaches *Kundalini* located at *Mooladhar* and gets a glimpse of that volcanic, terrifying serpentine coil of gigantic energy, *Maha-sarpini*. The overwhelmingly violent form of *Mahakali* is seen here. Several *sadhaks* tremble violently when they try to awaken this sleeping tigress.

The dormant *Kundalini* requires to be hit hard if it is sought to activate it. In spiritual language this is known as "torturing of *Kundalini*". By such torture, the excited *Kundalini* makes a hissing sound and awakens and its first targets of attack are negative habits, tendencies and desires accumulated over the past several births. It chews-up these evil *sanskars* and rides upon the chest of *Sadhak*'s mind duly armed with all her weapons, destroys his material illusions and ignorance and transforms him into godliness.

The process of awakening *Kundalini* and exciting it has been described in the ancient scriptures in an extremely symbolic and captivating style. The battle between Mahisasur and *Durga* is symbolic of this spiritual secret. Mahisasur (human mind consisting of five elements), seeking to attain salvation and inspired by the desire to be killed at the hands of the Goddess, enters into battle with Chandi (*Kundalini*) who is sitting silently, and attacks. The Goddess gets infuriated and counter-attacks and chews up its mount, Mahish (buffalo). This Mahish is nothing else than a bundle of evil *sanskars*. Goddess *Chandi* (*Kundalini*) destroys the body of Mahishasur (the material trend of the mind) by her ten arms from all directions and ultimately Mahishasur merges into Chandi's Light. It becomes a part of *Maha-Shakti* and attains the supreme goal of life. This furious form of devotional *Sadhana* is extremely fierce and hazardous. This is known as the path of battle (*Sadhana Samar*).

Whereas several devotees attain Divinity by love and devotion, there are others who attain it through *Sadhana-Samar*. Just as a true lover attains God, a true enemy can also attain Him. Hathiyogis and followers of *Tantrik Sadhana* fall in the latter category. Awakening of *Kundalini* is a warrior like (*Veerochit Sadhana*) on the basis of which insignificant individual soul can become great, a living atom transforming itself into the all-pervading Divinity.

While performing *Sadhana* of *Shat-chakra*, the *Sadhak* should enter into *Brahmnadi* and meditate on the *Chakras* daily. Starting from five minutes the daily practice can be extended up to thirty minutes. But extending the duration beyond thirty minutes is harmful, as intense heat is produced by such meditation, which cannot be tolerated after a certain limit. The mind should be brought back to the *trikuti* and meditation should be brought to an end.

Needless to say, while doing this *Sadhana*, a *Sadhak* should observe *Brahmacharya*, take only *Satvik* food once a day, remain in solitude

in a healthy atmosphere and maintain regularity in his daily routine. By piercing of *Shat-Chakras* and awakening of *Kundalini*, a *Sadhak* can have a glimpse of the Supreme Divine Energy in *brahmarandhra* and thus attain several great *Siddhis* (occult divine powers).



SIGNS OF SUCCESS IN SADHANA

A subtle divine consciousness emerges in a *Sadhak* by *Gayatri Sadhana*. There is no specific change in his physical form or body but there is considerable inner change in him. Changes affected in *pranmaya kosh*, *Manomaya kosh* and *Vigyanmaya kosh* due to influx of spiritual energy are bound to have their impact on *annamaya kosh*. It is true that the structure of the physical body of the *Sadhak* does not change very much; but it is equally true that inner changes are perceptibly reflected in the body.

When a new skin is formed inside the old skin of a snake, its signs are reflected in its body. It becomes heavy, cannot run fast and being deprived of speed and enthusiasm, it prefers to lie down at one place. When the new skin gets matured, the snake sloughs off the old skin. After this casting off there is fresh enthusiasm and vibrancy in the snake. Smoothness, lustre and tenderness are easily visible in this new skin. Similarly, the *Sadhak* also goes through such a process of change from inside-out; Before his *Sadhana* matures, there are some symptoms of sadness, heaviness, slackness and lack of enthusiasm. But after attaining maturity altogether different symptoms start appearing.

So long as a woman is pregnant, she feels heaviness and sluggishness but after delivering the baby the mother feels fresh, light and enthusiastic.

When the *Sadhak* undertakes *Sadhana* there is spiritual impregnation in him. In *Tantra Sadhana* it has been called “*maithun*” cohabitation. Just as co-habitation is kept secret, so also *Sadhana* is kept secret. When the soul embraces the all pervading Spirit it gets an indescribable pleasure which is known as complete identification by devotion (*bhakti*). When the individual soul and universal Spirit meet intimately the phenomenon is known as *Samadhi*. Spiritual union thus culminates in the bliss of *Samadhi*. In *Gayatri Upanishad* and *Savitri Upanishad*, several such unions (as one between *Savita* and *Savitri*) have been described. *Savita* and *Savitri* constitute one pair. By *Savitri* (*Gayatri*) worship the *Sadhak*'s soul becomes like vagina in which God's brilliance or potency (semen) is discharged. This process is also known as *Shakti-pat*. There can be creation without gross physical sex. Kunti's giving birth to Karna and Mary's giving birth to Christ are not mere symbolic stories. This can happen. Divine powers are born in this manner by subtle union. Churning of ocean was also such a union of complementary Divine energies which resulted in delivering fourteen gems. By union of negative and positive atoms there is generation of electric current. Sublimation of sex has been highly praised in *Tantra Shastras*.

The meaning of *Sadhana* is to unite within us the powers of devotion and practice and create a new power which is known as *siddhi*, divine boon or miracle. There are certain pre-requisites for attaining such a state. A person may take up any route for reaching his destination, but he has to carry with him food, clothes and money for his journey. So also virtues, righteous thoughts and actions are required for performing *Sadhana* of any path. It is rather impossible for a person to take up any path of *Sadhana*, if his life remains sinful, vicious and defiled. Therefore, persons who are keen to do *Sadhana* should,

in the first instance, try to purify their mind, speech and body. Then alone can they meaningfully proceed on this path and attain the supreme goal.

Union of God and the soul, of *Savita* and *Savitri* by intimate embrace or assimilation results in spiritual conceiving. This conception is known as *bharga* in spiritual terminology. The *Sadhak* has to empty and cleanse the vessel of his inner being (senses, mind, and intellect) to receive and retain this element of *bharga*. There are perceptible changes in the natural activities of the *Sadhak* during the transitional period in which his *Sadhana* attains maturity, just as there are symptoms of distaste, nausea, constipation, laziness etc. in a pregnant woman. He feels heavy, tense and dejected like a snake with a slough. Those who are well-versed in the science of spirituality know it well what adversities the *Sadhak* is required to face during the period of *Sadhana*. The masters, therefore, advise their followers to live strictly according to the prescribed disciplines during this period. The *Sadhak* can ease the trials of this transitional period by remaining on restricted diet and having a regular routine, as is the case with a woman in menstruation period or one who is pregnant.

In any important undertaking a person is bound to face challenges, and obstacles and set-backs. Only those who can meet these challenges boldly and stead-fastly can succeed. A *Sadhak* is likely to slip back on account of defects in his diet routine, lethargy, impatience, intemperance, hatred, malice, evil company and vanity. Then it becomes impossible for him to attain *siddhi*. Corruption, earning money by stealing, depriving others of their legitimate rights, selfishness and similar other vices are prevalent these days in abundance. They thwart a person's progress on the path. Therefore, those who aspire to attain success in *Sadhana* should be ready and willing to pay the price in terms of sacrifice, suffering, persecution so that their *Sadhana* may mature and yield the desired results.

Just as an issue is born from an egg or to a female of a species, a *Sadhak*, as a result of his *Sadhana*, gets an issue which is called *siddhi* or fulfillment. It is also known as liberation, *Samadhi*, *Brahmi* state of *tureeyavastha* (a state where the individual self is united with the universal self). In the beginning, this new off-spring is weak, delicate and tender like a new-born baby. A wise *Sadhak* nourishes it in the same way as a mother nourishes her baby.

Until *Sadhana* attains maturity there are signs of lethargy and dejection in the *Sadhak*. But when it gets matured and gives birth to the tender babe of *siddhi*, the *Sadhak* gets endowed with brilliance, lustre and lightness. The sign of success in *Sadhana* are reflected in the following characteristics:-

- (1) The body feels light and the mind becomes calmly enthusiastic.
- (2) A specific kind of smell starts coming from the body.
- (3) The skin becomes more smooth and tender.
- (4) There is aversion for *tamsik* food and routine. The *Sadhak* gets inclined towards righteousness.
- (5) Selfishness gives way to selflessness and benevolence.
- (6) There is lustre in his eyes.
- (7) He intuitively comes to right conclusions when he thinks about any person or any work.
- (8) He can read the feelings and thoughts of other persons.
- (9) He gets premonition about things which are going to happen in future.
- (10) He is endowed with divine capabilities to promote good and vanquish the forces of evil.

Those *Sadhaks* who nurture with motherly care this divine power, enjoy a happy life. But persons who are devoid of sense of propo-

tion and misuse their *siddhi* for self-glorification get deprived of it and have ultimately to repent like a mother who loses her newly born baby due to her own foolishness.



SIDDHIS (DIVINE POWERS) SHOULD NEVER BE MISUSED

Gayatri sadhaks have glimpses of several divine powers as a result of this *Sadhana*. Advantages, *Siddhis*, which can be achieved by *yoga* or any other *Sadhanas* can be equally achieved by *Gayatri Sadhana*. *Sadhak's* spiritual awareness increases with the progress in *Sadhana* done with faith, devotion and humility. Impurities covering the soul are removed, internal purity develops and *Sadhak's* soul begins to shine in its original amplitude and brilliance.

When a thick layer of ash envelops a burning piece of coal, it loses its burning power. It can be touched. But when this covering of ash is removed, blazing heat flares up from the burning charcoal. This fact applies to the soul also. Ordinarily, people are overwhelmed by worldly attachments. They are deeply engrossed in carnal tendencies. This is like a curtain of illusion on account of which the heat, light, brilliance of the soul cannot shine forth. When a person becomes self-introspective, removes inner impurities and cultivates inner piety he is ready for self-realisation. Individual soul is part and parcel of the universal and transcendental Divine. It contains all the elements, qualities and powers which are found in God. All the characteristics of fire are found in a spark. A spark has the potentiality to flare up and become all-en-

gulfing fire. When impurities covering the soul are removed, God light shines through the soul.

Eight *Siddhis* and nine *niddhis* are famous. In addition to these there are innumerable big and small *riddhi-Siddhis* which manifest and develop as soon as *Sadhak's Sadhana* attains maturity. Although no separate efforts are needed for the attainment of a particular *siddhi*, they automatically manifest just as on attaining the age of youthfulness its symptoms manifest themselves. *Gayatri Sadhak* attains the state of a *siddhi* gradually. The following signs are clearly perceptible in persons who are engaged in *Gayatri Sadhana* with faith and devotion for a long time.

- (1) Magnetic personality, lustre in eyes, force in speech and brilliance, sobriety and steadiness are visible on the face of such a person. Persons coming in his contact are instantly influenced by him and gladly offer to do his bidding.
- (2) The *Sadhak* feels within himself presence of divine brilliance. He feels that a new power is working within him.
- (3) He takes interest in noble deeds and has an aversion for viciousness. He feels sorry and sincerely repents if he commits any mistake inadvertently. He does not get puffed up in moments of success and prosperity nor does he lose his balance in the hour of calamity and crisis.
- (4) He has an inkling of coming events. In the beginning it is just a hunch but gradually he acquires exact knowledge of future events.
- (5) His curse and blessings materialize. If he is painfully hurt and curses anybody such a person is bound to face calamity. If he is pleased with and blesses anybody from his heart the person so blessed is bound to be benefited.

- (6) He can read the thoughts of others. Nothing can be concealed from him. He can see with inner vision the virtues, defects, thoughts and conduct of a person.
- (7) He can implant his thoughts in the mind of other persons and can convey his messages to persons in far off places without the help of any material medium of communication.
- (8) Atmosphere around him is calm, and pious. Persons sitting close to him feel wonderful peace, piety and righteousness.
- (9) He can donate a part of his *tapasya*, age or power to anybody and the beneficiary gets benefited without making any effort. Such a person can do *Shaktipat* (transfer his divine powers to others).
- (10) He sees flood of divine light of different colours in dreams as well as while awake and during meditation and hears divine sounds. Some celestial power and presence appears to be his constant companion and playmate. He gets marvellous divine experiences through the influence of this presence.

These are some tangible signs of advanced progress in *Sadhana*. Besides, there are some indirect indications of *Siddhis* like *anima*, *laghima*, *mahima* etc., which are described in *Yoga shastras*. Such a person is sometimes capable of performing acts which appear marvellous, supernatural and amazing.

One has to be very careful during the delicate period of appearance and development of *Siddhis*. When the period of adolescence comes to an end and youthfulness sets in, new vigour is born in the body. The mind becomes enthusiastic, playful and passionate during this period. If this mentality is not controlled, raw energy or vigour starts dissipating and the person becomes devoid of youthfulness, weak and useless. In *Sadhana*, too, the stage of beginning of *siddhi* is such a stage when the *Sadhak* feels within him an upsurge of divine energy and in his enthusiasm, he wants to flaunt his superiority before others by ex-

hibition. If this happens and the raw energy is mis-spent before it obtains maturity, the *Sadhak*, on account of misuse of *siddhi*, becomes hollow and empty.

This world is being regulated by the principle of *Karma* of sowing and reaping. Living beings entangled in the ties of their actions lead a life according to well-settled principles of nature. True service of humanity lies in inspiring people towards righteous actions, in encouraging them to learn fortitude in the face of disaster. This is spiritual service. Material help should be extended to solve immediate difficulties. If people who have deviated from the path of their duties, are made prosperous by using spiritual power, such people will become all the more idle and indolent. Therefore, best service lies in inspiring them to imbibe virtues and wisdom. To divert one's spiritual power for enhancing material prosperity of others amounts to exhausting one's spiritual powers in cheap exhibitionism. Far-sighted spiritual masters do not crave for worldly respect and praise.

But the trend in the society these days is almost the opposite. People have made worship, spiritual pursuits, meditation etc. as a means of gaining worldly power and pelf. They worship and make pledges and offerings to God for getting success in gambling, lottery etc. Their only object is to get money by hook or by crook. Such persons do not acquire spiritual enlightenment and power. Even if they get it, it is soon lost on account of its misuse in improper acts and their future is bleak. An incompetent person can never be endowed with powers by which he can do harm to others.

It is altogether prohibited in spiritual *Sadhana* to use *Tantrik* methods of using *Mantra* power for killing an adversary (*maran*), for sorcery (*mohan*), for bringing distraction in man's mind by incantations (*uchchatan*) or for bringing a person under complete sway (*vashikaran*). It is also prohibited to know secret conduct and ideas of a person and to make them public and thus bring him into disre-

pute. Displaying wonderful feats and make people believe that he is a divine soul (*siddha*) is strictly prohibited for a *Gayatri Sadhak*. Nothing can serve the people at large better than the work of disseminating true knowledge which alone is important and by which a *Sadhak*, rendering service with least resources, can feel celestial joy and make his life a blessing for himself and others. If, on the other hand, he indulges in exhibition of miracles, the source of his power will dry up, he will lose spiritual wealth and become empty in a short time. Such persons do more disservice than service to the people, because, although they are able to attract people towards them, this does not last very long.

Keeping these facts in view, I strongly caution all my readers and followers not to disclose their *Siddhis* and keep them strictly secret. They should not disclose their miraculous experiences to anybody except their most reliable bosom friends. If necessary, guidance in such matters can also be sought from the author of this book. It is the utmost responsibility of *Gayatri sadhaks* not to misuse in the least the divine powers which they have achieved. I caution with all the emphasis at my command that no *Sadhak* should commit violation of this injunction.



VAMMARGI TANTRIK SADHANA

While discussing the origin of *Gayatri* in the beginning of this book it has been stated that *Brahma Shakti* divided itself into two parts : (1) *Gayatri*, representing conscious dynamic divine will; (2) Gross physical *Gayatri*, Involved in the inconscient material cosmos. The former is worshipped and invoked for dynamic spiritual awakening. With the increase of spiritual energies it becomes easy for the *Sadhak* to surmount worldly difficulties and remain happy under the worst of circumstances. It is this system of *Sadhana* which has been described so far in this book. It is the science of *yoga* which is also known as Rightist Path (*Dakshin Marg*). This system is non-hazardous and useful for the individual as well as the society, as the element of *Sat* is predominant in it.

The other path is of the mastery of *Savitri* (gross physical *Gayatri*) underlying the five elements of the cosmos (*Panch Mahabhut*). Due to attraction and repulsion of atoms, several categories of objects are formed through the interplay of the elements— which continue appearing and disappearing unceasingly. The principles by which changes are affected in ordinary natural interplay of these atoms is known as physical science. This science is divided into two parts. The first re-

lates to making the atoms of nature more useful with the help of machines. Train, telegraph, telephone, radio, aeroplane, television, electricity and similar other inventions fall in this category. This is known as mechanical science. The other one is known as *tatwa-vigyan* in which, instead of machines, the indwelling electrical energy in man is discovered and manipulated in such a way that minute atoms of nature transform according to man's wishes, thus, the great work of creation, transformation and destruction of objects can be accomplished without the help of any equipment or machine by *Tantra-vidya*. This branch of science is known as *Savitri-vidya*, *Tantra Sadhana*, *Vam-Marg* etc.

Tantra-Vidya is an independent science, the basis and scope of which cannot be described in this book. Only an elementary introduction has been attempted here. In the ancient days, great scientists of India used to follow this method for several purposes. Ample evidence is available to prove that mind boggling feats could be accomplished in those days without machines, which is not possible these days even with the help of the most sophisticated of machines. Highly advanced weapons are used today in war but they can hardly be compared with ancient weapons like *Varunastra*, which could cause downpour of rains; *agnyastra*, which could ignite all-engulfing fire with terrific flames; *Nagpash*, which could paralyse the body. Where are chariots today which could move on land, in water and in the air without the help of steam or petrol? Wonderful feats like transformation of Mareech from man to deer; magnification of body like *Sursa*; transformation into the smallest size of mosquito or flying over and crossing the ocean and lifting mountains like Hanuman, building a bridge of stones which could float on the ocean like Neel; Conversation between Ravan living in ceylon and Ahiravan living in America without the aid of any medium like wireless or radio—all such feats could be performed in the ancient time by the use of *Tantrik* powers. All this is far beyond the reach of modern science. India had made exemplary progress in this

field and this was one of the reasons that it could establish its supremacy in spirituality all over the world and was called *Jagadguru*.

This science became almost extinct after Nagarjun, Gorakhnath, Machindranath and other *Tantrik* masters. Today it is difficult to find persons having mastery in this sphere, although some worn-out branches and sub-branches of rudimentary *Tantra* science are found and some minor miracles are still displayed here and there. One such branch pertains to influencing benignly or banefully the mind and body of another person. Such a *Tantrik* can make a healthy person diseased and cause some deadly blow without being visible. He can make any person crazy, bewildered, mad or perturbed and his mental base can be ruined by getting him entangled in the marsh of illusion, fear, doubt, apprehension and uneasiness. Conversely he can also wipe off evil influences from the mind of any person by indirect will power. Those struck by some one's evil spell or afflicted by hysteria, some ghost or evil stars can be made normal by such an adept. Persons suffering from physical ailments, those bitten by snake or scorpion can also be cured by the power of *Mantras*. Small children are easily influenced, rightly or wrongly, by *Tantrik* means.

Several occult entities which move in the subtle world can be awakened, activated and made captive by a *Tantrik*. It has been observed that several *tantriks* have acquired *Siddhis* of cremation-ground, devil, *chaya purush*, *Brahma rakshas*, *vaital*, *karna-pishachini*, *tripur-sundari*, *kalratri*, *Durga* etc. Just as a servant lives and works according to the directions of his master, so also these entities remain indirectly under the control of the *siddha purush* and are always at his beck and call. They implicitly and meekly obey his commands and perform super-human acts.

These entities always move in the invisible realm. (Non-physical) The entities which serve the purpose of the *Tantrik* are entrapped by prescribed rituals and are enlivened. When they get enlivened they com-

mit an assault directly on the *Sadhak*. If the *Sadhak* is able to face these assaults by his spiritual strength he is able to subjugate such subtle entities and then make them slave for him round the clock. Such *Sadhanas* are highly dangerous. Some exercises, rituals have to be performed at a horrifying, lonely place like a cremation-ground. There are chances of the practitioner getting frightened, falling sick, turning mad or even dying. Such *Sadhanas* cannot be performed by all and sundry. Even after acquiring *siddhi*, the *Tantrik* cannot always fulfil the difficult conditions of keeping the invisible occult entity with him. This is the reason why very few persons tread this path and only a rare few achieve success. Still rarer persons get benefit of this *Sadhana* till the end.

It is not intended to indicate here any particular *Tantrik Sadhana* because to throw light on these secret mysteries amounts to spreading gun-powder in children's play-ground. It has been the tradition that only a competent master should initiate a truly deserving student into the mysteries of this occult science. I know it by experience how dangerous it is both for the teacher and the taught. I myself had bitter and fatal experience in this respect. It is only intended to indicate that in the past spiritual power, *Gayatri*, had exercised control over the power of physical nature, *Savitri*, and this can be done even today.

It is true that persons who can give direct and convincing proofs of the efficacy of this science in this matter are rarely seen these days. This knowledge has been disappearing slowly during the last two thousand years and despite vigorous search, those fully conversant with it are not available. Although, on account of several scientific inventions, *Tantra* has lost most of its ancient utility, still it is the duty of *tantriks* of the day to revive knowledge of this science and bring it to the notice of the world. Persons conversant with this occult science should not sit idle so long as atomic power of nature is not brought under the control of spiritual power, as was done in the ancient past.

The scope of knowledge of *Tantra* extends today only in respect of influencing a particular person in good or evil manner. The science of transformation of matter or objects, effecting changes in them, their materialization and dematerialization and combination of atoms of specific category and transforming them into energy are processes which have altogether disappeared these days. *Sadhaks* like Vikramaditya who could awaken, invoke and bring under his control conscious occult entities are not available these days. Rudimentary knowledge of this science in some form or the other is still in existence.

It may be made clear that these days there is mushroom growth of fake *tantriks* who befool the masses in the name of *Tantra*. Such persons do grave harm to credulous people who fall prey to their false or magnified claims as to the efficacy of their powers. In any case, they have brought bad name to this ancient science of *Tantra* and deserve exemplary punishment.

There are several *Mantras* in *Tantra-Shastra* but this purpose can be served by *Gayatri Mantra* as well. *Gayatri Sadhana* of will power, dealt with in this book, is safe and beneficial for all while the *Sadhana* of physical *Gayatri (Savitri)* based on *Tantra* is highly hazardous. It is not proper to throw light on the secret aspect of *Tantra Sadhana* in the interest of general public.



GAYATRI TANTRA

न देयं परशिष्येभ्यो ह्यभक्तेभ्यो विशेषतः ।
शिष्येभ्यो भक्तियुक्तेभ्यो ह्यन्यथा मृत्युमाप्नुयात् ॥

“Do not divulge this *Mantra* to the disciple of any other person, especially one who is not devoted. If this is done, it may result in death.”

What has been stated above is indicative of the fact that *Tantra* is a secret science and it is not desirable to indiscriminately disclose it to others. *Tantrik Sadhanas* are very difficult, as difficult as picking up pearls from the bottom of the ocean. Divers risk their lives and dive deep into the ocean and lay hand on pearls with great difficulty, but during this process they have to encounter the dangerous creatures of the ocean. An acrobat displays his feats, attracts people and earns praise but if there is any mishap, one can imagine what would be his lot?

Tantra amounts to waging war against nature and gaining victory over its powers. For this, extra-ordinary efforts are required and their reactions are also equally extra-ordinary. When a stone is thrown in water there is disturbance on the water's surface. A *Tantrik Sadhak* attacks nature by his secret *Sadhana* to attain its hidden powers.

Nature counter attacks ferociously and as such this *Sadhana* is fraught with grave risks.

When a gun is fired there is a powerful back-push and a terrible sound is produced. If the gunman is weak he can fall flat on his back by the jerk and start trembling by its crashing sound. Snakes are found near a sandal-wood tree, roses are surrounded by thorns. The stings of honey-bees have to be faced for obtaining honey. *Tantrik Sadhanas* are also frightful pursuits which are full of frightful hazards. Had it not been so, anybody could have easily achieved those powers of the occult.

The pursuits of *Tantra Sadhana* are as difficult as walking on the cutting edge of a sword and for this one must possess adequate initiative, courage, firmness, fearlessness and patience. One can attain success only if he performs *Sadhana* devotedly with a steady mind under the guidance of an experienced guide. It has been observed that some people perform *Tantrik Sadhana* to subjugate some evil spirit, ghost or devil. During the *Sadhana* they encounter dreadful scenes and if they are overpowered by those evil spirits they have to face terrible consequences. Several such people fall seriously ill, some become mad, some even die.

Tantra is a provocatively violent system which creates powerful vibrations resulting in heat and excitement in the nature, In the summer the temperature shoots up on account of terrible rays of the Sun giving rise to dust-storms, tempests and heat waves. Some people suffer from sun-stroke, dust particles enter into the eyes of some persons while others suffer from boils, pimples, ulcers etc. Trees get uprooted and thatched roofs are blown away. In *Tantra Sadhana* also similar violent disturbances are created and heat waves and dust-storms of subtle type are encountered which create terrific vibrations in the human mind. Due to these vibrations several dreadful entities like ghosts, devils, demons etc. seem to appear from nowhere. If the *Sadhak*

lacks the courage to face these terrifying scenes smilingly he becomes awe-struck and non-plussed and his life is endangered.

Everyone cannot face such difficulties. It requires a courageous mental back-ground to do so. A man himself cannot decide whether or not he is capable of performing *Tantra Sadhana*. Just as a patient cannot treat himself, a student cannot learn all by himself. That is why an experienced guide is required to learn *Tantrik Sadhana*. The guide examines the would be student's mental back-ground and decides which particular *Sadhana* is useful for him. *Tantra Sadhanas* are, thus, performed according to the tradition of teacher and taught. The guide or teacher, who is called *Guru*, strictly enjoins upon the student to keep this *Sadhana* secret so that he may not be tempted to misuse it.

If the power acquired by *Tantrik Sadhana* is misused it may create chaos and harm people. If a person gets money by gambling without doing hard work, he will not be able to utilize it wisely and purposefully. It is, therefore, kept quite secret and any and every person is not entitled to perform this *Sadhana*.

The procedures of *Sadhana* which have been described in *Tantra* books are not explicit and detailed. They mention the procedure and the result of *Sadhana* in brief. For, example, it has been mentioned that a person gets a male issue by offering pieces of wood of *chonkar* in *Yagya* (sacrificial fire). If merely on the basis of such a description, a person drops a huge bundle of *chonkar* wood in the fire his purpose will not be fulfilled. Ignorant people foolishly think that facts stated in ancient books are false. This is not so. These authors had adopted condensed, symbolic style and given an indication, so that the real purport and underlying technique may be understood only by an expert master.

A detailed procedure is hidden in the indication about getting male issue by burning *chonkar* wood in *Yagya*. The mental back-ground of the person, the time, procedure, materials and *Mantras* by which *Yagya* could be performed to enable a person to get a male issue are all matters which have been deliberately kept secret so that incompetent persons may not misuse the power. This suggestion has been made by way of indication so that in course of time people may not totally forget it. It has been repeatedly stressed in *Tantra* books that the procedure of *Sadhana* should be kept secret. At some places the procedure prescribed appears to be quite simple and ignorant persons get confused and are often misled.

Gayatri has its rightist (*Dakshin*) as well as leftist (*Vam*) method of worship. It incorporates *yoga* as well as *Tantra*. It leads not only to self-realization and God-realization but also to material achievements. It also helps in elimination of the evil. *Gayatri yoga* is rightist method of *Sadhana* which fulfils the purpose of self-realization. *Gayatri Tantra* is the leftist method (*Vam-Marg*) by which worldly objects could be obtained and evil persons or influences could be neutralized. It is an extremely secret method. In books relating to *Gayatri Tantra*, there is symbolic description about achieving money, progeny, women, health, and position, victory over enemies, sway over others by enchantment through *Tantrik Sadhana*. It should, however, be kept in mind that a detailed procedure is to be followed and an exactly prescribed performance of rituals is required, which has not been explicitly mentioned in the *Tantra* books. It can be learnt only from experienced experts.



CLARIFICATIONS ABOUT CONTROVERSIES AND DOUBTS IN RESPECT OF *GAYATRI SADHANA*

If a person carefully goes through all the information given in this book, there hardly remains any room for doubt. Several persons, however, repeatedly raise questions on several aspects. It has, therefore, been considered expedient to devote a separate chapter to this matter.

Gayatri Mantra is complete in itself. It is not at all necessary to supplement it by repeating three or five times 'Om' by way of *beej Mantra* or *samput*. Such repetitions are made only in *Tantrik* system. The common people should not be confused on this account.

Every religion has a pre-eminent *Mantra* like *Kalma* in Islam, 'Baptism' in Christianity, *Namonkar* in Jainism, *Om Mani Padme Huye* in Tibetan Buddhism. So also in *Bhartiya Dharma* there is one pre-eminent *Mantra*. It is *Gayatri Mantra*.

It is foolish to say that *Brahmans*, *kshatriya*, *Vaishyas*, *Kayasthas* etc. have different versions for *Gayatri Mantra* prescribed for them. Such discrimination on the basis of high or low caste should not be allowed to enter into and pollute the spiritual sphere in which there is one true God, spirituality and knowledge. It cannot be held captive by casteism.

Some people say that *Gayatri mantra*, being a secret *Mantra*, should only be whispered in the ear. This may apply to *Tantrik Mantras* but not to *Gayatri Mantra*. There is provision that *Vedmantras* should be chanted loudly in musical accent. Whispering is done in seclusion in respect of conspiracies. There is nothing in *Gayatri Mantra* necessitating such secrecy.

Several people say that when masculine words have been used in *Gayatri* how can it be said *Gayatri Mata*? It should be understood that divine power is all pervasive and formless and it is not gender-specific. Both masculine and feminine words are used for fire, air etc. The famous Sanskrit couplet which is a prayer to God says, 'Oh God, you are mother, you are father (*twameva mata cha pita twameva*).' *Savita* may be called masculine, but its power, *Savitri* is feminine. These symbolic descriptions in the scriptures should not be dragged in the controversy of God being male or female.

In the same manner, one should not be under the illusion that *Gayatri* is an individual entity with one mouth and two arms or five mouths and ten arms. Woman has been given eminence and superiority over man and hence *Gayatri* has been visualised in Mother's form. *Kamandal* and a book in *Gayatri Mata*'s hands are symbolic of knowledge and science respectively. There is no living being in the world having five mouths and ten arms. This is just symbolic. Five mouths signify *Panch-koshas* and ten arms represent ten characteristic features of *Dharma*.

The symbol of *Gayatri Mata* sitting on a swan means that the *Sadhak* should live a life of discriminating wisdom, purity and piety-like the royal swan (*Rajhans*). It is said about the *Rajhans* (royal swan) that it has the wisdom to discriminate good from the evil, to separate milk from water; to pick up only pearls and leave the pebbles. It never eats worms, insects etc. These are characteristics of a *Rajhans*. Ordinary swan lives on insects, cannot separate milk and water nor can it pick up pearls from the depths of the ocean.

It is also a blind belief promoted by retrogressive minds that *Gayatri Sadhana* is forbidden by *shastras* for women and low caste people (*shoodra*). All the children of God have equal rights to his gifts. Everybody uses the light of Sun and moon; air, water, river, tank, food etc. No particular caste can claim to have exclusive right in respect of any of them. God belongs to all, is all, and so His power, *Gayatri*, also belongs to all and is in all.

If there is a dispute on the basis of caste only *kshatriyas* will win and the rest will all lose. *Gayatri* has been perfected by *Vishvawamitra* who is its *rishi*. His descendants can advance arguments of their ancestral right and claim royalty. But such an argument would be nothing but childish.

If persons living in India alone claim the right in respect of *Gayatri* what will happen to those Indians who have accepted citizenship of other countries? If *Gayatri* is regarded only for Hindus a ban will have to be imposed on those scientists who are conducting research in this respect in foreign countries. In fact, in this age of rationalism it is ridiculous to talk such absurdities.

Similarly, no blanket ban can be imposed that those who put on *Yagyopaveet* can alone perform *Gayatri jap*. Only this much can be stated that since it is an symbol of *Gayatri* it is better if its worshipper puts on *Yagyopaveet*. It is just appropriate to sit before an idol and worship. This, however, does not (follow that) worship of, or prayers to God should only be done in a temple

Gayatri is known as *Guru-Mantra*. Everybody knows that one can learn well under the direct guidance of a capable master. This, however, does not mean that a person lacking in knowledge and character be accepted *Guru*. Instead of accepting an unworthy person as a teacher it is better to regard the scriptures or any *rishi* or *devatma* as one's *Guru* and for this purpose a picture can be used.

If any mistake is committed in the rituals of *Tantrik Sadhana* its deities, who are mostly demonic, may get infuriated and harm the *Sadhak*; but *Gayatri* is like an affectionate mother full of forgiveness and compassion. She loves all her children who cannot even speak properly. *Gayatri* is *Kamdhenu* who nourishes all who approach her with devotion, with her nectar-like milk.

Even simple rustic type of worship having noble motives and sincerity becomes fruitful, if it is done with heartfelt aspiration. It is said about Valmeeki that he could not even utter Ram's name correctly and started uttering "mara, mara" and became the first amongst the ancient seers (*Adi-kavi*). In rightist way of *Sadhana*, quality of felings is more important than mere rituals. None has been harmed on account of any omission in the method of *Gayatri* worship. Still, if there is any apprehension, the guidance of a spiritually awakened personage can be sought in the matter.

Mental *Jap* without moving the lips, can be performed during illness or in journey when a person cannot take bath and also during the period of *sootak* when a child is born or there is death in the family. It can also be done while walking on the road or lying on the bed in the night.

None should entertain a doubt that in *kalyug*, *Gayatri Mantra* has been accursed or that its *Sadhana* is not efficacious in this age. Who can curse God and what effect can it have? This is nothing but a ruse to undermine the faith of the people and to influence them to join other sects. All it might mean is that one should choose a competent *Guru* for initiation into *Gayatri Sadhana* (guide). Otherwise, there is absolutely no ban whatsoever on any one for *Gayatri* worship.

Several persons who indulge in perverse and hairsplitting argumentation consider *Gayatri Mantra* like an ordinary verse and find fault with its poetic composition by counting twenty-three instead of twenty-four letters in it. Such persons should know that even from the point of

view of the science of prosody, there are several divisions and subdivisions of *Gayatri mantra* which contains twenty-one to twenty-four letters, just as *nichrad Gayatri*, *argvee*, *virad*, *chiradarthi*, *prajapatya*, *bhoorim*, *vardhamana*, *pipilika*, *madhya* etc. Even then, if one insists on regarding twenty-three letters in *Gayatri Mantra*, he can classify it in the category of *nichrad*. But it cannot be called imperfect or important or impure. As a matter of fact, 'nyam' is pronounced as *niyam* and thus the number of letters becomes twenty-four.

There is a query that if a person has already 'Guru' (spiritual guide), can he make another person also a *Guru*? The reply is in the affirmative. Ram had Vashistha as his family *Guru* and Vishwamitra as his teacher for impartation of the knowledge of various branches of learning. Dattatraya is known for having twenty four *Guru*. Durvasa is known for having twenty four *Guru*. Durvasa was family-*Guru* of Krishna and Brahaspati was his *Guru* in respect of impartation of knowledge.

In schools, with the change in class, teachers also change. Village *purohit*, teerth *purohit*, family *purohit*, deeksha *purohit*, *Sadhana purohit* are all different. They are not contradictory but supplementary to each other .

It is appropriate to sit in front of an altar after taking bath, wearing clean clothes and perform worship in the morning with due salutation and reverence. This keeps the mind happily peace-filled and helps in its concentration. But those whose duty hours are odd, who are ill, or where it is not possible to arrange for water one can perform mental *Jap* without the help of *Mala*.

Ordinarily *Jap* should be performed in such a way that throat, lips, tongue may go on moving but even a person sitting close by should not be able to hear. It is possible to have correct estimation of time and numbers with the help of *Mala*. Those who do not possess *Mala* can estimate the numbers by approximation with the help of time.

Tulsi, sandal-wood and *rudraksh malas* are most appropriate for performance of *Jap*.

Ordinarily, words are pronounced by the movement of throat, palate, tongue, lips etc., but according to the spiritual science it is also recognised that there are some subtle centres, and channels, within the human body which get activated with the utterance of words.

No sooner the key of a type-writer is pressed there is a stroke on the paper and the concerned letter is typed on it. The letters of *Gayatri Mantra* are arranged in such a way that by their utterance specific sound waves are created and specific qualities in respect of *gun* (virtues), *karma* (action) and *swabhav* (nature) start developing. A *Sadhak* gains spiritually as well as materially by this *Sadhana*.

It is prescribed that *Gayatri* is a sacred *Mantra* and those who worship it should live with cleanliness. They should put on *yagyopaveet* and should not take liquor, meat etc. It is good not to indulge in intoxication. It is good to remain pure as far as possible. This, however, does not mean that no medicines should be given to a person living in unhealthy conditions. It is the speciality of *Gayatri Mantra* that by its worship, defects and vices of a man start getting rectified. By taking a dip in Ganga every living being becomes pure. None, not even a cow, buffalo, donkey, horse can be prevented from entering into this river. In the same way person of any position or level of self-growth (even the lowest and lost ones) can perform *Sadhana* of *Gayatri Mantra* without any restriction, whatsoever. His vices and defects will gradually go on getting rectified. The argument that a person should not adopt *Gayatri Sadhana* so long as his food, daily routine, habits etc. are defective, is untenable. It is like refusing to give medicine to a patient.

It is true that *Yagyopaveet* is a symbol of *Gayatri*. It is more beneficial and helpful to perform worship sitting in a temple in front of a deity. It, however, does not follow that if there is no temple or deity,

worship should not be performed. *Gayatri Sadhana* can be performed even without *Yagyopaveet*, as it is done while putting it on, according to the choice and convenience of the *Sadhak*.

To get *Jap* performed by others on payment on one's behalf amounts to purchasing labour and deriving advantage out of it. This can have no significant result. There are some important works which require to be done by one's own self. It becomes absurd if they are got done by others. Can my hunger be satisfied by anyone else eating food on my behalf? Can another person study on my behalf? Can one entrust his sleep to someone else? Nobody appoints someone else to procreate children on his behalf. How can a disease be cured if a person other than the patient is asked to take medicines on behalf of the patient? In the same way devotional worship of God has to be done and His proximity attained by a man himself. Austerities and penance are required to be done by a person himself. Physical exercise has also to be done by a person himself to derive the benefits thereof. This applies to *Sadhana*, too.

Gayatri is Goddess of righteous wisdom. By assimilating the substance and meaning underlying it and by worshipping it, far-sighted wisdom is bound to emerge. This alone enables a person to lead a righteous and noble life and remove the basic cause of all sorrows, pain and suffering. The *Sadhak* gets fortitude and patience to face and surmount difficulties and courageously marches ahead on the path of all-round progress.

Attainment of heaven and self-realisation are the outcome of purification of thoughts, feelings and motives and by achieving righteous skills in works by renouncing the desire for specific rewards can be accomplished in this life itself. This is not necessary to wait for the next life after. Liberation from the bondage is freedom from lust, anger and egoism. A person who practises the teaching underlying *Gayatri* and transcends his false, lower-self and establishes himself in his real luminous higher-self surely gets liberated from worldly bondage.

There is no worthwhile progress if *Jap* is performed in a routine manner by way of a ritual and no attempt is made to assimilate and practise the underlying teaching of *Gayatri Sadhana*.

The purpose of keeping *Sadhana* secret is to right away start putting it into practice, after getting convinced of its genuineness. People try to criticise, find fault with and suggest new methods and create doubts in the mind of the *Sadhak*, if he casually discusses the method of his *Sadhana* with several persons. Everyone who is consulted will suggest something new and *sadhak's* mind will get confused and he will lose faith and on account of doubt will get deprived of its benefits. One should, therefore, have full faith in one's well-settled method and it should be pursued with unflinching devotion.

Those who believe that God is formless, pose a question why an idol or a picture should be installed to worship? Such people should know that important part of worship is meditation and contemplation and name and form are very helpful for meditation. All the paths of *Sadhana* and all religions have their own symbols in order to refine their sentiments. Every nation has its own national flag. Its citizens pay due regard to the national flag and get infuriated when it is defiled. Even communists who are known to be atheists offer salutation to the red flag and when they go to USSR they pay a visit to Leningrad to have a glimpse of the place where Lenin's body has been preserved. Muslims, who do not believe in idol worship offer prayers facing Kaba. They kiss the symbolic stone 'Sange Asavad' of Syah Moosa in Mecca. Arya Samajists express divine faith in the letter 'Om' and in performing *agnihotra*. The reason obviously is that it is convenient to concentrate the mind with the help of symbols. The work of teaching the alphabet to children becomes easy when it is done in a symbolic manner, just as *ka- kabutar, kha- khargosh, ga-gadha, gha-ghadi*, and so on. The same principle applies to installation of idols.

It has been said that *Gayatri* is *Kamdhenu* of *brahmins*. In several Sanskrit couplets, *dwijas* alone have been described as entitled to

worship *Gayatri*. Are the people of other castes, especially *shoodras*, not entitled to it ?

The answer is clear. Castes should be determined not by birth but by actions. This was the tradition in ancient times. The word *dwij* or *Brahman* implies a person who is born again by taking a pledge to lead a righteous life. It has nothing to do with a particular caste. When a righteous, dutiful person of whichever class caste, sect or gender seriously takes up *Sadhana*, he gets more advantage, just as a cleanly-washed cloth gets nicely coloured. Otherwise, there is no ban to do *Sadhana* on a man who has vices. His evil tendencies will be eliminated as he progresses in *Sadhana*. It has been stated that *Gayatri* dispels the darkness of sin. It does not mean elimination of the results of sin. It means getting rid of sinful tendencies.

If for some reason there is break on a particular day in regular *Sadhana* the alternative lies in making up the deficiency by performing additional *Jap* on the following day. If a woman performing *Anusthan*, is interrupted by menstruation, she can resume *Jap* after four days and extend the period accordingly or increase the quantum of *Jap* and make up the deficiency.

Illiterate persons who cannot utter *Gayatri Mantra* correctly, can perform *Jap* of *Panchakshari Gayatri*, “*Om Bhurbhuvaha*.” If they cannot utter even these words correctly, they can perform *Jap* of “*Hari Om Tat-Sat*”. This also serves the purpose of *panchakshari Gayatri Mantra*.

Gayatri can be worshipped with and without any form. Those desirous of performing worship with form, should instal *Gayatri* idol or picture in the form of Mother. Others should worship it in the form of a beam or flame of light. The golden light of rising Sun or of a lighted lamp could be regarded as the symbol of *Savita*.

Should *Gayatri* mantra’s meaning be contemplated at the time of *Jap*? One should only meditate during *Jap*. The practical difficulty in

thinking about its meaning at the time of *Jap* is that it takes time to form imaginary pictures in accordance with the meaning of every word which would interrupt the *Jap*. *Jap* should be continuous and uninterrupted like the flow of oil. Of course, the meaning of *Gayatri Mantra* should be thoroughly understood. If it is sought to form imaginary pictures of the meaning of different words, this can conveniently be done at length at some other time but not along with *Jap*.

The reply to the question whether besides *Gayatri*, *Jap* or worship of any other *Mantra* should also be done or not, is that faith should not be scattered. It is better if it is channelized and centred on one point. Like a faithful wife who is devoted only to her husband, the *Sadhak* should centralise his faith and devotion at one point, in one God. He should not have a wavering mind, like a prostitute, hankering to derive benefit from all possible sources. Still, there is no ban on performing *Jap* and worship of other deities.

Gayatri has been called *Ved-Mata* because it is sum and substance of all metaphysical knowledge and spiritual teachings of all the scriptures. It is called *Dev-Mata* because there is perpetual growth of divinity and righteousness in its devotees. Its ultimate object is to inculcate and awaken the feelings of “*Vasudhaiva Kutumbakam*” and “*atmavat sarvabhooteshu*”. It is known as *Vishwa-Mata* since it aims at removing all divisions in humanity on the basis of regions, religion, colour, gender, nationality etc. and teaches basic unity of all humanity in diversity-based on love and understanding, as children of one God.

The aim of *Gayatri* is to establish righteous wisdom. Its word, “*naha*” implies stimulation of tendencies of cooperation and understanding. Both, the individual and the society are benefited by it.

Importance of Yagyas in Gayatri Sadhana

Gayatri and *Yagya* constitute a pair. *Gayatri* has been called righteous wisdom and *Yagya* as righteous action. Coordination of both

solves all problems. *Yagya* may be performed as and when it is convenient. It can be done by chanting *Mantra* and offering *ghee* and sugar into the fire. If it is sought to be made still more brief, the purpose of symbolic ritual of *agnihotra* can also be fulfilled if a *ghrit* lamp is lighted, incense-stick is burnt and *Gayatri Mantra* chanted. If even this little work cannot be performed daily, it should be done on any convenient day at least once in a month. Those who are not acquainted with the procedure and expert persons capable of performing the ritual as well as necessary materials are not available, can write to Shantikunj for performance of the *Yagya*. *Yagya* is performed daily in the morning at Shantikunj for two hours in a *yagyashala*.

Yagyas at a large scale are required to be performed to purify the subtle environment and destroy pollution permeating the atmosphere. It infuses religious fervour and enthusiasm in the participants and they also get an opportunity to take a vow to give up one vice by way of dev-dakshina and adopt one virtue or righteous tendency. In this way big *yagyas* help in inculcating ethical values.

The meaning of the word *Yagya* is to do sacrifice, charity and worship. Its practical message is that one ought not to spend his entire earnings on himself and his family but should also distribute a part of it for the welfare of others. It also implies that divinity and gentlemanliness should be respected and people should live together in mutual cooperation and loving kindness.



GAYATRI AND YAGYA

Gayatri and *Yagya* form an inseparable pair. One is said to be the mother and the other, the father of *Bhartiya Dharma*. They are inter-dependent. *Gayatri anushthan* cannot be considered fully accomplished unless it is accompanied by *Yagya*. In old affluent times *agnihotra* used to be performed of one-tenth of the quantum of *Jap*, but now in view of the prevailing circumstances *ahutis* are given in one to hundred ratio. Those lacking in requisite resources fulfil the requirement of *Yagya* by performing one-tenth additional *Jap*.

There is reference in the scriptures to a famous dialogue between Janak and Yagyavalkya. Janak went on pointing out difficulties in performing *yogya* and *yagyavalkya*, while emphasizing the essentiality of performing *Yagya*, suggested alternatives, one after another. Yagyavalkya said if *charu* and other articles of *Yagya* are not available, food grains of daily consumption can be offered in *havan*. If food grains are not available one can make do with herbs and vegetation. If they are also not available, mental *Yagya* can be performed by offering meditation and prayers in the symbolic fire of reverence and devotion. It has thus been emphasized that not only in *anushthan*, but even in daily *Sadhana*, *Yagya* is essential along with *Gayatri Jap*.

In emergency, house-wives used to utter *Gayatri Mantra* and offer five morsels of first chapati in the hearth. The daily routine of *bali-Vaishya* is nothing but a short form of *havan*. The purpose of symbolic worship of *agnihotra* can also be fulfilled by uttering *Gayatri Mantra* and offering *ghee* and sugar in the fire or lighting a *ghrit* lamp and burning incense-sticks. The celebration of Holi is nothing but a form of collective *Yagya* performed once in every year. *Yagya* is an essential part of every auspicious religious celebration, whether it be

in the form of offering *ahutis* in sacrificial fire (*Yagya-kunda*) or burning candle-sticks, incense sticks or *ghrit*-lamp.

Our ancient scriptures describe one of the names of God as *Yagya-Purush*. In *shatpath*, *Yagya* has been described as *Vishnu*, “*Yagyovai Vishnu*”. In the beginning of *Rig-Ved*, *Yagya* has been described as *purohit* (priest or religious guide). The importance of the fire of the *Yagya* has been stressed in all *Vedic* literature. In “*Agne naya supatha raye.....*” an ardent prayer is made to Almighty God to lead us on righteous *path* as contained in the words “*dhiyo yonaha prachodayat*” of *Gayatri Mantra*.

Yagya is essentially linked with all traditional religious functions. None of the essential sixteen purificatory rites (*shodash - Sanskar*) right from child birth till death can be celebrated without performance of *Yagya*. The ceremony of *Yagyopaveet* is intrinsically linked with *Yagya*. It combines the ideology and philosophy of *Gayatri* with the performance of *Yagya*. In marriage ceremony it is essential for the bride and the groom to perform *Yagya* and take seven rounds of the fire of *Yagya*. Circumambulation of the sacrificial fire alone is the visible proof of solemnization of a Hindu marriage. The last rite in the series of sixteen rites is the funeral rite, in which the dead body is put on funeral pyre, set fire to and *kapal-kriya* piercing of the skull is performed with *ghee* by way of *puṇahuti*.

This ancient tradition of *Yagya* incorporates the principles of theoretical knowledge and applied science and contains in it all the elements of material elements in seed form. It is a sacred process conducive to the welfare and happiness of the individual as well as the society.

The meaning or purport of the word *Yagya* is an act or celebration of self-giving which aims at the highest universal good, an act which is generous, magnificent, noble and magnanimous. *Yagya* is a Sanskrit word which has three meanings, (1) divinity (2) organization and (3) charity. These three virtues can be said to be triple divine currents of individual and social transformation. Divinity means refined personal-

ity, divine virtues. Organization implies unity, cooperation team-spirit. Charity implies generous sharing, devotion to society, and considering the entire universe as one's own family. All these three tendencies are thus combined in *Yagya* and it can be said to be the flaming torch of knowledge. It inspires man to translate higher sentiments and motives into righteous deeds. Coordination of knowledge and action creates the ground for making progress. Righteous deeds, which is known as *tap*, and true knowledge, which is known as *yog*, are the basis of spiritual progress.

The philosophy underlying *Jeevan* (life)- *Yagya* is to make a man great by adopting the philosophy of self-sacrifice. It has been stated in the Geeta that a man who eats without giving to others is a thief, he commits sin. A man should eat the leftover of *Yagya*:-

यज्ञशिष्टा शिनः सन्तो मुच्यन्ते सर्व किल्बिषैः ।

भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥

-गीता ३/३१

Devatas (divine beings) attain divinity only by *Yagya*. This is nothing but propounding the fact that in individual life man should not be self-ish or self-centred and in his actions and behaviour, he should demonstrate sincere devotion for the welfare and upliftment of the society. This is a highway leading to all-round happiness, progress, peace and tranquillity of the individual as well as society.

There is no other religious medium as powerful as *Yagya* to educate the public mind by explaining the subtle implications of sacrifice, generosity and benevolence for purifying the individual and making the society capable and competent. According to *Rig-ved*, the fire of *Yagya*, although speechless, acts as *purohit* (spiritual priest) and inspires people in achieving all-round progress, happiness and peace. If the philosophy of *Yagya* is fully understood and assimilated in practical life circumstances can be created for the emergence of divinity in man and descent of heaven on the earth. These ideals have to be lived for changing the present era and building a bright future.

It is said that *Devtas* performed *Yagya* and attained divinity. Emergence of *Brahman* element in man is possible only by *Yagya*. Otherwise, devoid of it, man is no better than an animal. Performance of *Yagya* has been said to be the main function of a *Brahman*. The essence of *Yagya* is common good, universal peace and happiness. The chariot of human life runs smoothly so long as different parts of the body work in cooperation with each other. Every thing will be topsyturvy if selfishness or non-cooperation predominate in social life. Take, for instance, the example of the cycle of water. Clouds get water from the sea, earth gets water from the clouds, rivers get water from the earth, and sea gets it from the rivers and thus there is growth of vegetation and greenery everywhere and the thirst of all living-beings is quenched. If there is any interruption anywhere in this cycle of unhindered giving or sacrifice this earth will become like a hot iron plate. Similarly, living-beings thrive on different vegetations which get their nourishment and diet from urine and faeces, (excrements) of the former. Living-beings inhale oxygen emitted by the trees and the latter thrive on carbon-di-oxide exhaled by the former. There is also a similar mutual give-and take between human beings and animals. This is the philosophy of *Yagya*, of give and take, around which the entire universe revolves. All outstanding problems find their solutions when these righteous tendencies are nurtured and properly followed. Their neglect, on the other hand, is bound to result in mutual strife, disharmony and destruction. The Geeta states that *prajapati* (God) created man and *Yagya* simultaneously and directed that human-beings will enjoy peace and happiness if there is this glad spirit of *yagya* (give-and-take) in them. This great principle of promoting universal good is known as *Yagyiya* way of life and *agnihotra* is just a symbolic sacred ritual to educate the public mind.

There is one more aspect of *Yagya*, which relates to environment. It plays an important role in purifying the atmosphere neutralising which has been polluted to the extreme by vehicular emissions and gaseous pollutants from industrial units. The energy produced by *Yagya* is ex-

tremely effective in killing the germs of several diseases. In ancient times, physical ailments and mental disorders were successfully controlled by *Yagya*. We must rediscover and further develop the science of *yagyopathy* (treatment through *Yagya*) which is equally effective in the healing of physical as well as mental disorders. The process of fumigation and vaporization by burning herbal medicines in the sacrificial fire is a subtle, and very effective and efficacious method of healing. Treatment by *yagyopathy* is effective in eccentricity, evil habits, criminal tendencies and similar other mental disorders with which a large number of human beings are suffering these days.

Broadly speaking, the main result of performance of *Yagya* is showering of *parjanya*. The gross meaning of *parjanya* is clouds but its subtle meaning is *Pran* or energy. In ancient times whenever there were famines, people used to perform of specific *agnihotras*, which resulted in rainfall. In fact, *parjanya* is the subtle element of *Pran* which is created by *Yagya* and people derive benefit through the air and the clouds. All creation (animate as well as inanimate) gets a special upsurge of energy and vibrancy through the showering of *parjanya*, which leads to all-round growth and progress. The greatest advantage of *Yagya* is purification of the atmosphere and environment. It also influences all aspects of the personality of man. His thinking is regulated by getting proper direction and inspiration and thus a sound basis for refinement of human tendencies is created. Performance of *Gayatri Yagya* at a mass scale plays an important role in creating beneficent environment.

An individual, society or a nation can prosper only on the basis of knowledge and science. Knowledge means learning, wisdom, discretion, far-sightedness, goodwill, generosity and judiciousness. Science means strength, efficiency, power and resources, prosperity and capacity to create abundance. In ancient times, India was rich both in knowledge as well as in science.

Knowledge, these days, is based on what is actually seen or experienced and science is based on machinery. This is not only less fruitful and more laborious but also temporary. All the knowledge which is being amassed by professors, research scholars and so-called learned persons does, no doubt, add to our physical knowledge, but it does not help at all in inculcating spiritual upliftment, benevolent outlook and a spontaneous feeling of self-sacrifice for the sake of public good. Modern knowledge makes people more and more selfish, self-centred and self-indulgent. Although there have been marvellous achievements in the field of physical scientific development and research, it has, at the same time, proved extremely harmful. Production of food grains and other crops has remarkably increased with the massive use of chemical fertilizers but the foods so produced contain elements which are injurious to health. Machinery has, no doubt, increased manifold our production of goods but can one imagine how much long range damage is being caused by poisoning the atmosphere due to pollution as a result of ever-increasing industrialisation? Scientists are very much worried over the fact that much before the end of the next century expires, all stocks of coal, fuel, oil, will be exhausted and huge factories, machinery etc. which are working at present will become idle. Production of energy by atomic devices is most expensive and it is also bound to adversely affect the environment even more seriously. The basis of knowledge and science was quite different in the ancient days. It was, unlike today, spiritual and not materialistic. It is now scientifically accepted that everything which we see by our naked eyes is available in far more quantity in the subtle or astral world. *Rishis* in the past realized this scientific aspect that atoms of all the matter existing in the universe are available within the mind and body of a man. On this basis they conducted scientific research through different *Sadhanas*, and awakened various powers which lie hidden in human body and mind.

This research in the ancient times used to be conducted on the basis of *Gayatri* and *Yagya* which were regarded as mother and father of

spiritual knowledge. Methodical and systematic worship of *Gayatri* awakens divine powers hidden in the body and the mind, helps in spiritual growth, refines the intellect and develops deep insight to handle the life's problems calmly, confidently and wisely. When dissolved *Ved-Mantras* are chanted and *Yagya* is performed by offering *samidhas, havi, charu* etc. in the sacrificial fire, radioactive vibrations are created. These powerful waves can be transmitted to any part of the world or to any particular person or to achieve some specific object. They can be used for causing rainfall in the form of *parjanya*, promoting growth of food-grains and vegetation and also for enlivening or infusing life and energy in the atmosphere. The power released through *Yagya* can also bring about positive changes in ideas, feelings, circumstances and environment.

Rishis had attached special significance to *Yagya* because it was helpful not only in material progress but also in emancipation of the soul and building peaceful atmosphere by purifying mind and body. *Balivaishya Yagya* used to be performed in every house for promoting devoutness, spirituality and diety in the family life. *Bajpeya yagyas* were performed for awakening the dormant spiritual, intellectual and moral consciousness of the masses. For solving national and international problems, *Rajsooya* and *Ashwamedh yagyas* were performed. *Gayatri Yagya* is regarded as the quintessence of all kinds of *yagyas*.

Of all the *Vedas*, *Rigved* is the first to come into existence. In its first *Mantra*. “*agni mide purohitam*”, “Fire” has been described as the first name of God. Everything which is worth attaining in human life can be achieved through the power of *Agni*, which has been described as *purohit* (religious priest). God being omni-present has no form but He can be experienced in the form of divine attributes of *Sat, Chit, Anand*. There can be no better visible symbol of God than fire and it is for this reason that God has been described as divine fire in the first *Mantra* of *Rig-Ved*. He is also called as *Brahma-Tejas*, latent light, divine light, holy light etc. The ancient Indian masters were, therefore,

called fire-worshippers by several noted research scholars. Aryans who lived in Iran and call themselves as Parasis also worship fire. Fire temples are their places of worship. In India fire is worshipped in the volcanic mountains in the northern region. In *Rishi-Ashrams*, fire was kept alive through perpetual fumigation, known as “*dhooni*”. *Panchagni* used to be installed in all *Vedic Karma-kanda* and daily *Yagya* used to be performed. Thus *agnihotra* is nothing but symbolic worship of God in the form of fire.

Why do we regard the sacrificial fire of *Yagya* as *purohit* (priest)? It inspires us to imbibe its five idealistic qualities in our life.

1. Fire has the characteristic of always being hot and bright. We are inspired to lead bright, radiant, active lives like fire, full of wisdom and brilliance.
2. The flame of fire always goes upwards. One may apply any amount of pressure but its flame never goes downwards. It teaches us that despite immense pressures of fear and temptations our flame of wisdom, and foresight should ever be kept-alight and up-turned.
3. Anything coming in contact with fire becomes fire itself. We should also have such a quality of excellence in our character, so that any one coming in our contact may become refined.
4. Fire accumulates nothing. Whatever is offered in the fire is vaporized. It is scattered throughout in the atmosphere and becomes universal. We should also not accumulate possessions for our selfish ends but utilize all our resources and qualities for advancing the good of the people. We should be generous and lovingly kind.
5. The residue of fire are ashes. Ultimately physical forms of all human beings are going to be reduced to a handful of ashes. The idea behind applying (ashes of *Yagya*) on the forehead is that man should always remember the inevitability of death and utilize each and every moment of his life in the best possible manner.

These five teachings are known as *panchagnividya* which the priest (*purohit*) in the form of fire teaches to every human being. A man is truly blessed if he imbibes these teachings in his daily life by performing symbolic worship in the form of *Yagya*.

The real purpose of *Yagya* is to imbibe virtues like self-sacrifice, self-restraint (*sanyam*), charity, beneficence, generosity, compassion etc. in our daily life. It inspires us to surrender everything, body, mind, ego and soul to God. A *Sadhak* on surrendering himself to God, who has been described as *Yagya-purush* in the scriptures, becomes one with *Yagya*, just as *samidhas* on being consumed in the sacrificial fire of *Yagya* become fire itself. In fact the real *Yagya* is to follow the directions and inspirations of our indwelling divinity and imbibe righteous tendencies. Constant remembrance of the Divine, keeping an attitude of detachment and remaining engrossed in regular sacred studies and devotion amounts to leading a *Yagyiya* life. Such a person sees the presence of God in everyone, everywhere and becomes free of evil deeds and sins.

Geeta describes several categories of *Yagya*, just as *Deva-Yagya*, *Atma-Yagya*, *Brahma-Yagya*, *Tapa-Yagya*, *Yoga-Yagya*, *Swadhyaya-Yagya*, *Gyan-Yagya* etc. and enunciates that whatever is done for realization of God or for self-realization is known as *Yagya*. *Agnihotra* or performance of material part of *Yagya* is a first step which culminates in the ultimate goal of spiritual *Yagya*. In the beginning, a *Sadhak* starts with symbolic idol worship but after some practice he starts meditating on the formless Omnipresent *Brahma*. *Yagya* is a specific and an inseparable part of *Gayatri Sadhana* which purifies a person's thoughts, emotions, sentiments and actions, to be able to surrender himself at the lotus feet of the Almighty and become *Yagya-maya* or one with God. In short, it promotes virtues like beneficence, mutual cooperation, righteousness, good will, self-restraint, sacrifice, generosity, etc.



DISTRIBUTE THIS DIVINE PRASAD (GRACE) TO OTHERS

It is considered to be part of a sacred ritual to distribute *prasad* amongst all the devotees after the worship. *Panchamrit* and *panjiri* are distributed after *Satyanarayan katha*. At the end of each *Yagya*, some sweetmeat is distributed to the participants. Offerings which are made to deity after worship, *Yagya*, *keertan*, *bhajan* etc. and which are later distributed amongst the devotees, are known as *prasad*. In temples where there is great rush, water mixed with *tulsi* leaf is distributed as *charamrit* as a symbol of divine grace. In short, some *prasad* is necessary to be distributed after every sacred rite so that all who are present partake of the sanctified vibrations prevailing in that atmosphere. Secondly, it creates faith in the Divine presence and feelings of happiness. The recipient is attracted towards inner life and this attraction ultimately helps him in starting spiritual *Sadhana* in right earnest. Teachers of divine knowledge have enjoined that at the end of every sacred rite *prasad* should be distributed so that feelings of nobility and piety may spread.

Gayatri Sadhana is a *Yagya*. To make offerings of *Samagri* in the sacrificial fire is a physical ritual (*Karma-kand*). Awakening the presence of Divinity within ourselves through self-surrender is subtle *Yagya* which is much more important than the physical *Yagya*. The distribution of *prasad* should also be in keeping with the importance of this real *Yagya*. This purpose cannot be served merely by distribution of sweets like *rewadi*, *batasha*, *laddoo*, *halwa* etc. *Prasad* of *Gayatri* should be such that the soul of the person who partakes of it may be fully gratified and he may enjoy divine bliss. *Gayatri* is *Brahmi-Shakti*. Its *prasad* should be *Brahmi-prasad*. Creating an aspiration for leading a life of *Brahmishthiti* (God-centredness) can be the most befitting

prasad. To divert a person in the direction of spiritual advancement and inspire him to follow the path of righteousness is the most befitting *prasad*.

It is a fact that all sources of material and spiritual happiness lie hidden in the inner being of man. Real wealth is not found in material world. What one finds there is nothing else but stones, lifeless objects and pieces of metals. The treasure of wealth lies hidden in the depths of the soul. If a person happens to have a glimpse of this treasure, draws it out and wisely utitises it, he is perfectly contented and enjoys eternal bliss. The key to these treasures lies in spiritual *Sadhana* and of all *Sadhanas*, *Gayatri-Sadhana* is the best. There is no end to the resultant *Siddhis* (divine powers) and its miracles. Nothing can do greater good to a person than to inspire him to follow the path of this sunlit path of *Sadhana*. With the progress in *Sadhana*, *sadhak's* thoughts feelings and actions become more and more refined. Those who come in his contact derive inspiration from his life to follow the righteous path. Happiness and righteousness will also increase in the world at large and persons who have inspired others to follow the spiritual path will naturally get credit for it, although they will never crave for it.

A *Gayatri Sadhak* should take a vow that he will distribute this *maha-prasad*, *Brahma-prasad* to please *Bhagwati Gayatri*. It is with this motive that those in whom seeds of piety and righteousness have been sown should be approached and explained the importance and secret of *Gayatri Sadhana*. Those who are not yet able to appreciate the importance of spiritual upliftment should be explained in detail material benefits accruing from *Gayatri Sadhana* and relevant literature published in '*Akhand Jyoti*' should be read over to them. In this way, they should be attracted towards this *Sadhana* and, although, in the beginning they might take shelter of *Vedmata Gayatri* only for the fulfilment of their worldly desires, in the long run, they will pursue the *Sadhana* for their spiritual upliftment. A cart, howsoever slow its speed, ultimately reaches its destination once it is put on the right track.

This *Brahma-prasad* is far more important than the ordinary material *prasad*. Let us therefore, distribute this *Brahma-prasad* by all means (money , materials, service, talents etc.) at our disposal and earn the grace of *Vedmata*.



FOUNDATION OF NEW ERA

Gayatri is known as *Adya Shakti* because *Brahma* who was born from the Navel lotus of *Vishnu* was directed to take support of this *Maha Mantra* for creation. *Brahma* worshipped it and performed *tap* and brought forth all animate and inanimate creation.

This great power will now be known as the power of a new golden era because the deadly poisons permeating the atmosphere, environment and minds and hearts of human-beings can be neutralised only with the help of collective *Sadhana* of this *Mantra*. The new era is also descending in the form of *Pragya* (Enlightened Intelligence) movement, or *Pragyavtar*. The next era will be known as *Pragya Yug* (Era of Enlightenment). It can also be called *Satyug*.

What will prevail in the new era, what ideologies will be adopted, have all been described in detail in *Gayatri Geeta*, *Gayatri-Smriti* and *Gayatri Manjari*, which have been incorporated in Hindi Edition of *Gayatri Mahavigyan Part II*.

The sum and substance of this enunciation is that the people of the world will soon live like one family. There will emerge one unifying spiritual vision, making the earth a happy home for all the peoples and nations of the world, united in universal love, understanding and good will. It will be true unity in diversity Sovereign nation states will become obsolete. None will be poor or rich. This earth is mother of all. All humankind will unite together to use its bounties. Glaring economic and social disparities will be eradicated. Everybody will get according to his need and will have to work according to his capacity. Everyone will live on his own self-earned income. Nobody will subsist on ill-begotten money. None will get an opportunity to give unearned wealth through inheritance and indulge in riotous merry making.

No country will be allowed to subjugate a neighbouring country to fulfil its selfish ends. This one world organisation will have a combined judicial system and there will be one peace keeping force directly under the global government. Disputes will be settled by *Panchayats*. It will be the duty of the global government to check any infringement of universally accepted and acclaimed laws of harmonious collective living. Immorality, atrocities, blind faith, evil traditions, foolishness etc. will become things of the past. None will be required to indulge in litigation to get justice. Women will command greater respect than men. Family planning will be strictly enforced so that the world population is stabilised . Universal education and health will be the responsibility of the state. Old persons will also work in accordance with their capacity. Everyone will have to adopt the principle of simple living and high thinking. Nobody will be allowed to usurp the fundamental rights of anybody else. Culprits will be given exemplary deterrent punishment.

People will earn money for livelihood in a limited time. The rest of the time will be utilized in self-refinement and in rendering selfless service for the good of others. Retirement will not mean a permit for idleness. Not only his family but society as a whole will get benefit of the wisdom and talents of an old person. Scientific discoveries will be applied more in the field of spiritual upliftment rather than for increase of physical or material well-being. Spiritual super-science will get preference over material science.

This prediction of the advent of the new golden era is foretold in the scriptures of the world and has been foreseen by the seer-vision of mystic masters around the world.



